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CALVINIST CONTACT
35th YEAR OF PUBLICATION, No. 1758 SEPTEMBER 12, 1980

Michigan draws 1900 young Calvinists

by John Knight

Mr. Knight is editor of ***Insight****, a magazine for young people.*

If labels are at all accurate, then the 1980 Young Calvinist Convention in Holland, Michigan, can be called "the friendly convention." After all, it isn't the planned program, but the spontaneous response that flavours a convention. At Holland the response came in the form of new friendships, a new appreciation of others, no matter where they came from, and a common joy that rubbed off on everyone.

This may seem a strange way to begin a report about a youth convention where everything was planned so carefully you'd expect some "big name entertainer," or speaker or event to steal the show and become the highlight of the five-day affair. None of that really happened. It rained during the BIG beach party, it was almost too hot for comfort during the Sunday morning service, the power went out during a concert and a talk by one of the top-billed speakers, and nineteen hundred very wet young people were obliged to pack into a shelter house during what was supposed to be an outdoor barbecue.

But ask anyone who was at the convention what they remember and what made an impact on them, and they'll talk about the people who were there with them: a host league that seemed to know exactly what to do and when to do it, sectional leaders who interacted with them, dorm counselors, the after-hours entertainers, and the other conventioneers — especially those whose speech was a dead giveaway that they came from some other part of the continent.

The setting

The convention was held at Hope College, founded more than a century ago by Rev. Van Raalte, the pioneering preacher who brought the first Dutch settlers to western Michigan in 1847. The campus is surrounded by the city of Holland, a friendly, quiet place most of the year, except for Tulip Time when a half million visitors invade the area and the long, lazy summers that attract vacationers to one of the finest beaches in North America.

It was here that 1,900 young people invaded the campus of the college of the Reformed Church in America for a five-day convention. Some travelled all night by plane, bus or car. A couple of groups came by bike. Everyone was assigned a dorm room and a small "living group" of which they would be part for the entire convention. Within a few hours half the conventioneers sported the navy-blue and grey T-shirt with the convention emblem and theme "Anchor Life in Christ."

The first meeting took place on Friday evening, August 8. Like so many earlier conventions the national anthems of Canada and the U.S. were sung first. Using the newly adopted words of "O Canada!" it was easier for the U.S. delegates to sing it than for the Canadians who had been raised on another version. The U.S. conventioneers read the words from the program; the Canadians tried to do it from memory.

The traditional greetings from host league, host college and YCF were exchanged. It was the music however that set the tone for the entire convention. An impressive "warm-up" by J.C. Cornerstone, who after five years seem to be convention regulars, a brass ensemble, special music by Kurt and Lois Vander Horst (we would hear a great deal more of them) and the conventioneers themselves, led by song leader cra-a-a-azy Jack Ippel.

Night happenings

Friday night, and all the following nights, several night happenings took place, such as coffee house music groups, drama performances, square dancing, a film festival and swimming in the college's huge pool. These were held in different parts of the campus with a lot of traffic between events. At 11:30 the night happenings were over and everyone has exactly 30 minutes to make it back to the dorm and say goodnight to people from other dorms in the process. Because at midnight dorms were closed and the "rat patrol" took over to harrass curfew breakers.

That doesn't mean however that all was quiet in the dorms after midnight. Living groups met for discussion and many competed for the honour of surviving a Y.C. convention on the least amount of sleep.

The task of waking up an entire campus fell on a few girls who, with bullhorn in hand, made the rounds between 6:30 and 7:00 with such fine sayings as "morning has broken," and "wakey, wakey!"

Inspiration

The theme, "Anchor Life in Christ" was introduced each day by Rev. Leonard Hofland. Several other speakers, such as Rev. Bill Riggs and Dr. Charlie Shedd focused attention on the life we are allowed to live in Christ and how this affects our relationship to others. The worship services on Sunday were especially impressive. There is a beautiful, neo-gothic, stone chapel on Hope's campus, large enough to handle a thousand conventioneers and a convention choir of 150. That's where two services were held on Sunday morning, led by Rev. Ren Broekhuizen.

The evening service was planned for a nearby football stadium, with people of all the Holland churches attending as guests. A soggy, rainy afternoon cleared up just in time to dry up the bleachers . . . an answer to many prayers. It was impressive to hear six thousand people join in praise. Rev. Dale Cooper led the service and the Holland hosts treated everyone to cold drinks and delicious home-baked cookies after the service.

Inspiration was also central in the performances of several musical groups and vocalists. Although one "big name" group had been contracted for the Saturday night concert, it was especially the groups "Credimus" of Calgary, "J.C. Cornerstone" of Dordt College and the recording artist Honeytree whose message made the greatest impact.

Looking ahead

Each Y.C. Convention seems to build on previous ones, and it's interesting to hear young people who have attended more than one convention compare notes and share opinions. They often say that the second, or even the third time around they get more out of a convention. Everybody agrees however that the thrill of the first mass meeting at the first convention can never be duplicated.

Trying to outdo the Holland convention will be tough indeed for next year's hosts, the young people of Atlantic Canada. Their number is small (by most standards *too* small) to effectively "pull off" a big convention with a thousand details and an equal number of headaches.

But don't tell the young people of the Maritimes league that the job is too big for them. They've been working in their planning committees since early this year and found an incredibly suitable place to host the 1981 convention, Acadia University in Wolfville, NS. The number of Maritimers at the Holland convention showed that they're serious about putting on the best convention ever. The theme they have chosen is "Search for Your Gifts." A theme that will be used throughout the following season in all Young Calvinists youth groups.

1982 is also in the works, to be held in Guelph, Ontario and the host league, the Trillium league, also had observers in Holland, ready to build on the past . . . and if possible, improve on past conventions.

The convention in Holland is over, but its impact will be felt for some time in the lives of those who attended, and maybe even for a lifetime. Because lives were committed, or recommitted, to serve a Lord who is as steady as an anchor, a source of strength and joy.

Inside:
"Will Christian schools have a place to stand?"
see pages 13 to 17

Viewpoint

Have a blessed, everlasting Christmas

Oceans of humidity blanketed the city and the temperature rose into the 30s to make that August day one of the hottest of the year. Shoppers and businessmen darted in and out of air conditioned buildings.

It was on one of those typically summer days that the familiar music began to fill the street near the office. There's a cute little shop up the street that sells all kinds of gifts. It's called Forever Christmas and there is a large Santa Claus perched on the roof of the shop. Its very presence seems to challenge the seasons.

On this hot August day the shopkeeper installed a public address system on the roof, right at the feet of that large, red Santa. Christmas carols and other forms of musical paraphernalia filled the streets much to the surprise and shock of perspiring shoppers.

Hark! The herald angels sing: "Glory to the newborn king!"

The piercing sun glared off the sidewalks. Silent night. Holy night. All is calm. All is bright. Halter-topped girls were licking their ice cream cones furiously to keep them from dripping on the concrete.

Forever Christmas. The name implies that the spirit of giving (buying gifts) has no season; that it is endless. Forever Christmas. It seems like a contradiction to us. Both church and store focus their attention on Christmas during a set time of the year . . . the bleak, cold, snowy weeks of December. That is when the church does everything it can to put Christ back into Christmas and the store uses all of its commercial ingenuity to keep Him out.

Frankly, the idea of an everlasting Christmas is starting to grow on me, not in the commercial sense but in the spiritual sense. Why not think of the little town of Bethlehem while we are sunning in a park? Our Australian and New Zealand brothers in the faith celebrate their Christmas in the heat of summer.

Jesus Christ has also fallen victim to the seasons. His birth is remembered in early winter, His death in the spring, His short ministry on earth is the focus of summer and fall.

The church's season

The church's busiest season is now under way. After a time of summer refreshment in God's beautiful creation, we focus our attention once again to the indoors where children and adults receive instruction, where a host of meetings, seminars and conferences occupy our time.

Like children eager to start a new grade at school, thousands of church members across North America face the "church season" with similar eagerness. That enthusiasm starts to wane around April, but until then the church will be buzzing with activity.

Proponents of the "year-round church" say that the church should have no seasons, that the church should be busy and active all year. I believe that it is. Despite the fact that several functions take a two or three month break during the summer, the church is by no means dead.

God created summer for a purpose. We all need to get out to enjoy His creation. Some people have the luxury of four or six weeks of vacation while others can only manage a long weekend now and then. By the time September rolls around most of us are eager to resume our rightful place within the church again.

The church is by no means dead during the summer months. Worship services are still well attended. We have not yet seen the need to drop the second service during the summer months as some churches have. The church continues to grow through evangelism and baptism during the summer. Death visits several congregations during the course of the summer, either through accidents or illness.

God's Word is proclaimed as strongly in August as it is in February and God's grace is as evident in summer as well as winter.

As we all begin a new season of church activity, it is my hope that we can all focus on a "forever Christmas" where the significance of Christ's birth on earth and His consequent death on the cross will never be lost.

The Newborn King is as alive in September as He is in December and His relevance for our lives is evident throughout the year. Forever Christmas. It is a wonderful thought. It provides us with a great deal of comfort.

Keith Knight

What motivates men to become missionaries?

Johan D. Tangelder

Our Faith, Other Faiths

What motivates a man to leave his family and friends to become a missionary? What causes young men and women to spend years in preparation in schools of nursing, liberal arts or Bible colleges, seminaries; to undergo language study, loneliness, disease, culture shock, disappointments? Why should churches budget for missions and encourage members to prayerfully support missionaries?

In much of current mission literature, the call to missionary service often comes as an appeal to help the needy, the starving, the sick. Wells need to be dug. Health education must be given. Agricultural programs should be developed and self-help and feeding programs encouraged. We read about development aid and educational projects.

Daily newspapers, magazines, radio broadcasts and TV bring the stories of starving millions, earthquake victims and the refugees right in our living rooms.

The cry comes persistently: "Come over and help us." And, of course, as Christians we should be shocked into action by the appalling living conditions, hunger and injustice in so many countries. In Christ's name we must be willing to meet human needs. But how often do we hear about the spiritual predicament of mankind, the lostness and the hopelessness of all who die without the saving knowledge of Jesus Christ? Is hell frozen over?

Reformed Christians treasure their confessions. Our Heidelberg Catechism writes about God being "terribly displeased with our original as well as actual sins; and will punish them by a just judgment temporarily and eternally, as He has declared; "Cursed is every one who continueth not in all things that are written in the book of the law, to do them." (H.C. q.a. 10). Do we believe this confession or do we act so little as people who live among a race rapidly perishing with an everlasting destruction? I believe that there is a shocking indifference to the Lord's command to preach the Gospel wherever we are located.

What are some of the forces and philosophies that hinder the progress of missions? As I read recent literature on missions, produced by various denominations and para-church agencies, I have drawn these general conclusions. Sentiment runs against the doctrine of eternal punishment. There is the strong temptation to preach what is palatable.

Many say: "If God is a God of love, He will not let anyone perish." They just cannot imagine the endless perdition of creatures. Yet these same people neglect the thought of God's holiness and the awfulness of sin and guilt. They let their hearts run away with their heads.

Syncretism, the idea that all religions have some elements of truth and eventually lead to God, doesn't encourage missionary endeavour. Universalism, the teachings that considers all men already saved and simply need to be told of their condition, doesn't stimulate love for missions.

Why bother to proclaim the Gospel, if everyone is saved anyway, if the emperor Nero will share eternity with the apostle Paul? Activism can also hinder the advance of missions. Activism is service without word proclamation; an emphasis on housing, education, medicine, civil rights, sanitation.

Dr. Anthony Hoekema, professor emeritus of Calvin Theological Seminary, wrote: "One can certainly understand the difficulties people have with the doctrine of eternal punishment. We all naturally shrink from the contemplation of such a horrible destiny. But this doctrine must be accepted because the Bible clearly teaches it." How true! The Bible does teach the reality of hell. When missions ignore the doctrine of the lost condition of men, an emasculated gospel is preached. Mentioning hell is never easy. It is a very serious matter. Just think of the awful description of hell by the poet Milton, in Paradise Lost:

> "Regions of sorrow, doleful shades, where peace
> And rest can never dwell; hope never comes
> That comes to all, but torture without end."

Mission work loses much of its force when the doctrine of eternal punishment is either left out or hidden somewhere in the theological background. The exhortations to immediate repentance and faith lose their urgency — if everyone is going to be saved anyway. No one will ever truly desire salvation, unless he first realizes that there is something to be saved from. "By faith Noah, when warned about things not yet seen, in holy fear, built an ark to save his family" (Hebrews 11:7a N.I.V.).

The lost condition of mankind outside of Christ should drive the Church to intensified mission efforts. Said Dr. Hoekema: "For our missionary enterprise, the doctrine of hell should spur us on to greater zeal and urgency. If it be true that people in foreign lands may be bound for a Christless eternity unless they hear the gospel, how eager we should be to bring them that gospel! For 'how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?' (Rom. 10:14)."

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LETTERS

Thanks, Canada, for your students

Dear Sir:
I noted your comments about the Canadian contribution to Synod 1980 in your editorial of July 4, I too have often heard delegates comment about the exceptional contribution of the Canadian delegates to our Synods.

I would like to add a few comments along the same lines, but from a different perspective. As a professor at Calvin College, I am always delighted to have Canadian students in my classes. I find them to be very concerned about applying their Christian faith to problems of contemporary society, and are actively searching for ways in which they can apply their faith in today's world. I deeply appreciate their perspective and their efforts. Although those issues often surface also among American students, by and large the Canadian students we receive at Calvin College demonstrate a greater sensitivity to these issues and are often a "leaven" in our student body. They form a very important component of Calvin College's program of Christian scholarship and liberal-arts education.

As one professor, let me say that I deeply appreciate the Canadian students we receive; I certainly hope we receive many more!

Vernon J. Ehlers,
Professor of Physics,
Calvin College,
Grand Rapids, MI

Sunday school teachers meet

Dear Sir:
On Saturday, September 13, the Ontario Christian Reformed Sunday School Teachers' Association will hold its 23rd annual convention in the Woodland Christian High School near Kitchener, ON.

Speakers for the day are: The morning inspirational speaker is Mr. Bert Polman, chairman of the Music Department at Ontario Bible College in Willowdale, ON. His topic is "Here I Am, I Have Come to Sing (Psalm 40:7-10)." For the afternoon Rev. J. Hoytema, minister of the Burlington Christian Reformed Church will speak on "Using Me in Teaching (a gift of the Holy Spirit)" and the music committee is giving a workshop. "Music in the Church School" 1. Outline of the new music program for the church school. 2. Practical and useful hints for teaching songs.

For more information write to Rosalyn Hodgson, R.R.4, Orangeville, ON.

Rosalyn Hodgson
Orangeville, ON

Quantity and Quality in the Bible

Dear Sir:
I should like to make a few comments on Robert Anos' letter that was in the *C.C.* of August 15. I myself have come into contact with a few members of "100 Huntley Street." And I must say that this idea of reading the Bible from cover to cover is a splendid idea. But why must this be done in one year's time?

I talked this over with a member, and he told me that they are sent monthly bulletins that have quotas of Bible chapters that are to be read daily. Fine. But, usually the amount of chapters range from five to ten per day! At the end of the month, after one has read all required chapters, they fill and send out a form to "100 Huntley Street." After one year's time, and you have sent out twelve forms, you are sent a pin from "100 Huntley Street."

But the part I cannot understand is how can someone actually comprehend what they have read, when there is so much to be read? I feel one should not be told what to read and when to read it, but instead read what they feel they can handle and understand, and put it in prospective of their daily lives. Why read so much, and receive no meaning?

Alice White,
Sarnia, ON

The good work of Mainse

Dear Sir:
To say the truth, I was planning to write on the article of Mr. Terpstra.

I am glad, Mr. Anes took the plight to do so. I undersign fully what he has written in favour of David Mainse. I have read his book, too, and fully agree with what is in it, also of course, with what Mr. Anes said about him and the work of God, revealed in David Mainse's life and in his God-given task, to bring the Word of God to all the people in the whole world.

How can this better be done in these last days than with the latest and most effective tools as the T.V. I praise God for the voice which has spoken through Mr. Anes, and pray, that God will bless the efforts of our Christian Reformed church, too, so many may come to the knowledge of a personal relationship with our Lord and Saviour Jesus Christ. And you know, Sir, as soon as people come to the realization that there is more than we have seen happening in our Christian Reformed Church, there is no deficit anymore and no desperate situations in case of the budget of our churches.

It is a shame that "Christians" who claim to have the closest truth of God's written Word, cannot close the budget with a big balance, so there could be more work done for spreading the Gospel.

Again I will say, I am so happy about what Mr. Anes has written in *C.C.* of August 15. He says all that I would have said (if I could phrase it that well). Thank you, Mr. Anes. Thank you, editor of *C.C.*

Mrs. R. Tinga,
Edmonton, AB

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Church Page

Pastoral Pondering

Re-examination of our "Here I stand"

This morning's message will deal with our confession of faith of our church also known as the Belgic Confession. We have travelled together through the Catechism in the two years that we have been here. There are certain articles in the confession of faith teaching important biblical truths that are not as clearly found in the catechism. We therefore plan to preach a series of some ten sermons on the confession of faith.

This confession is one of the three doctrinal standards of our church to which all office bearers of the Christian Reformed Church are required to subscribe. It was written in the year 1561, a little over 40 years after the Reformation, by Guido de Bres who died as a martyr in 1567. It was a time of persecution for the Reformation churches and thousands sealed their faith with their lives. A copy of this confession was sent to King Philip II of France, together with an address in which the petitioners declared that they were ready to obey the government in all lawful things, but that they would "offer their backs to stripes, their tongues to knives, their mouths to gags, and their whole bodies to the fire," rather than deny the truth expressed in this Confession.

May the Lord bless us richly as we together will study this confession in a brief series.

Rev. J.J. Hoytema,
Chr. Ref. Church,
Burlington, ON

Christian education as a community concern

Having heard a number of times that eight years of Christian elementary school should be enough to enable our children to stand firm in a public high school, I began to wonder a bit why many parents send their children to a Christian school in the first place. For many, it seems the protection of their child is the primary goal. The school then functions like a greenhouse for a young plant until it can be planted outside. If protection is the major interest, then Christian schools are primarily the concern of parents.

But protection of the child has never been the primary goal of our Christian school movement. The aim is to teach the child what God says about all of life, to prepare the child for effective service in the kingdom of God. We engage in Christian education, not so much for the child, but for the Lord. That is not just a parental concern, but a concern of the whole Christian community. We do it for Christ's sake. That's why all of us should stand behind Christian education and we should support it generously with our gifts throughout our life.

It is quite un-Christian to let parents pay almost all the costs, while it is the proper concern of all. It also follows that if we understand the importance of Christian learning as a preparation for service, then we are just as much committed to Christian education at the high school and college levels, as we are at the elementary level. No small challenge, is it? It would be quite foolish to try all that in our own strength. But faith and prayer can accomplish great things in the service of God.

Rev. A.A. Van Geest,
Ebenezer Chr. Ref. Church,
Trenton, ON

Discipline as encouragement

At our last council meeting we talked at some length about the exercise of discipline. Discipline has fallen into disuse and has been understood negatively only by and large. In order to make discipline function again in the church we need to exercise more self-discipline and mutual discipline.

It is in the honest and non-judgmental, mutual discipline that we as congregation need to begin to work hard; to speak the truth in love to each other. The purpose is to build each other up, and to encourage each other in doing good, and not to criticize meanly and break each other down. We hope to pay some more attention to it this fall, but we need to begin to work on it now.

Rev. E. Gritter,
Bethel Chr. Ref. Church,
Lacombe, AB

A letter from Bahrain, Arabian Gulf

June 2, 1980. Dear friends in the Lord: Greetings to all of you in the Toronto area! May you be growing in spirit and faith and in witness to the community around you. You have a special place in my heart and I often think of you and pray for you.

The past several months have been full of blessings and challenges for me. The school year got off to a great start in late September. I found my 9th graders to be very enthusiastic and we have had a wonderful year together. Our school was the only one in the country to have a 100% pass rate on the government promotion exams to the secondary level. We praise the Lord for these young people and are joyful with them for their success.

I was hospitalized briefly with hepatitis in early November and spent a month-and-a-half regaining my usual energy and strength. It was a time of spiritual blessings for me despite the unpleasantness of the hepatitis. I learned how dependent we are on one another and on the Lord for the strength needed for each day.

The situation in Iran has served to divide the already strained relations between the Sunni and Shia sects of Islam here in Bahrain. Some serious demonstrations and rioting took place here last month, directed by one of the groups against the goverment. On a personal basis we have not felt any significant attitude change towards our presence as individuals. The only thing certain to happen in this area is change, as pressures build from without and within. Please pray for peace for this area and an outpouring of the Spirit, so that in this time of upheaval many may come to know Christ.

I have been accepted for a Masters program at Teachers College, Columbia University, where I plan to spend the coming school year on the opposite side of the classroom for a change. This is to update my teaching and also to spend some months living in North America for the first time in 10 years. I plan to return here to Bahrain in the fall of '81.

I shall continue to pray for you and ask that you pray for me that we may truly *be* the Lord's people and walk in his will.

Yours in Christ,
Gary Brown, Bahrain, Iran,
Contact II Newsletter of the
Reformed Church,
Toronto, ON

Our Christian sympathy

We express our Christian sympathy to Mrs. P. Vanderwerff and family who were suddenly cast into mourning with the passing away of her husband, their father and grandfather, Mr. P.H. Vanderwerff. Last Sunday morning he was still in church partaking of the Lord's Supper.

We thank the Lord for his loyalty to the Word of God and his insightful dedication to the doctrine of creation. He wrote many letters to various publications expressing his point of view with clarity and based upon scripture. He knew what others had written and was able to refute them if necessary. Many people received letters from him explaining his position, ever pointing to the Word of God. He was always working. When you visited him, he would be sitting in his corner reading and writing.

May the Lord of life and grace comfort the family Vanderwerff, especially Mrs. Vanderwerff, who so suddenly and so unexpectedly is left alone. The Lord is able to sustain and comfort his people. "Because I live, you will live also."

Bethel Chr. Ref. Church,
London, ON

Press Parade

How they came to Waterloo

Come! July 19 and 20 will be our congregation's special outreach weekend. We take up the shout of invitation from Isaiah 55, "Come! It will cost you nothing. Why spend your money on what does not satisfy? Come!"

We say COME! to the Young People of the WET team on Friday night.

We say COME! to the citizens of Waterloo when we do a survey Saturday morning.

We say COME! to the congregation on Saturday night (see below).

We say COME! on Sunday to our worship services.

We say COME! to Waterloo Park at 4:00 p.m. to hear Sunward present a contemporary Christian concert.

Say COME! to your friends and neighbours for our special Outreach service at 7:00 p.m. Sunday, where we'll hear Sunward again. At the end of this weekend we will pray together: "Come! Lord Jesus!"

Chr. Ref. Church,
Waterloo, ON

Homework before the service

In our second worship service we finished with the Heidelberg Catechism. Instead of taking this creed up again immediately we will, for the time being, deal with another one of our Reformational creeds, namely the Belgic Confession, beginning tonight.

You do well if you read for tonight the articles 1-7 since we will not read all of these articles during the service.

From both the Lord himself when he was on earth and from the apostle Paul it is evident how much emphasis they laid on teaching. And we should not make ourselves believe that we need it less than the first disciples. It is to our disadvantage in every way that there is so much ignorance among those who confess the Lord. Those who neglect the second service have a hard time to grow in faith and commitment. So let us be faithful and redeem the time.

Chr. Ref. Church,
Richmond, BC

Chatham cottage group report: Church fellowship on a smaller scale

First of all, we would like to thank Ary and Sharon DeMoor for being our co-ordinating family for the past few years. They have done a great job in bringing us together as a group. As a result of that, we feel closer to each other than we did before.

We are sorry that we are denied that closeness with some of our members as they do not attend our meetings. Again we invite those people to come when we meet, as we really do want them to be there.

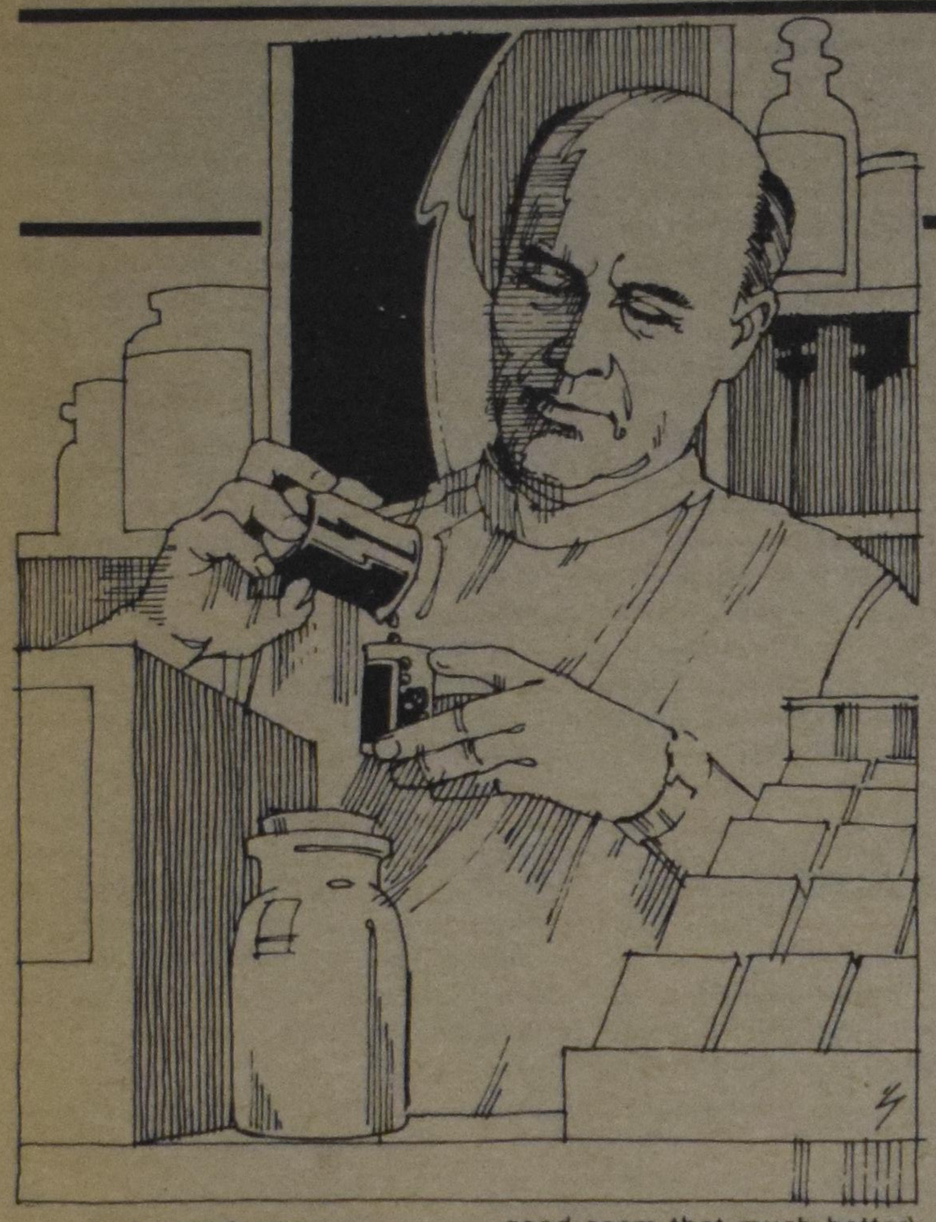
Our meetings have been a mixture of discussing ways to encourage evangelism, bowling, volley ball and plain old "fellowshipping." We have been involved in apartment outreach with minimal results, as it was impossible to get into some of these buildings. Two of our families have volunteered to help with rides for our new refugee family to and from school or grocery store. We are in the process of adopting an elderly gentleman in Canadianna Nursing home who is very lonely and who doesn't get any visitors. We hope that this fall we will become a more closely knit group and that we will find more ways to reach out to the community.

Pete and Truus Horneman,
Co-ordinating family
Calvary Chr. Ref. Church,
Chatham, ON

Faithful brothers in Cuba

During March, our Latin American Area Secretary, Rev. G. Bernard Dokter, and Rev. Ramon Borrego were able to visit our sister congregations in Cuba. This was the first official visit in almost 20 years, since Rev. and Mrs. Clarence Nyenhuis were forced to leave in 1960. Praise God that Christians are still meeting in each of the 13 preaching posts and that there is vitality and determination in those congregations. Particularly praise God for the testimony and bravery of committed young people there.

Calvary Chr. Ref. Church,
Chatham, ON



The hidden destroyers

by Gerald Oosterveen

Rev. Oosterveen is chaplain at Dixon Developmental Center, Dixon, IL.

"He was a tiny ball of humanity, born without arms or legs, yet with an indomitable will to conquer his handicaps. The unlikely merging of the lives of a thalidomide victim and his adoptive parents worked magic on each." So reads the introduction to *On Giant's Shoulders* (Copyright 1976 by Marjorie Wallace and Michael Robson and published by Times Books, Ltd., London, England).

Perhaps you have already read this gripping story or watched it on television and were, like me, inspired by it. Somehow the child, Andy, with the help of his adoptive parents, Leonard and Hazel Wiles, found the strength to rise above his massive handicap of no limbs and nearly no vision. The interaction of these three inspiring personalities brought out the best in each of them and has subsequently had a real impact upon the lives of millions of people around the world.

Not that what happened was really magic, of course. Christians can readily detect that God was here working one of His shining miracles in the lives of ordinary people — people who up to this time had a less than successful life and perhaps never considered themselves very religious or prospective instruments of God's power — to make them capable of extraordinary achievement. God's involvement does not lessen the dedication of the people involved, to be sure. If anything, their contribution is enhanced to illustrate that with God's help even the greatest obstacles can be overcome.

A story this good should have a villain, you realize. (All great stories have someone or something evil to make the good seem that much better). And the villain is there. My first reaction was to tag Andy's unnamed natural mother as a bad, unfeeling, unnatural woman. After all, how can any mother simply abandon her little baby the moment he is born? How selfish of her, and how cruel! So what if her baby is deformed. He couldn't help it, could he? What he needs now is lots of tender loving care, more than an ordinary baby, to make up for his loss and limitations.

That's what I first thought. But as I read on, I discovered how this young mother — who has long since faded out of the picture — was one of those thousands of women in Great Britain and other European countries who used the drug thalidomide in the late 1950's and early 1960's. Doctors prescribed the drug to ease morning sickness, anxiety and depression. Even pregnant women received it because it was supposedly completely safe. But by 1961, thalidomide was unmasked as the culprit which caused an unusually high number of babies to be born grossly deformed and often mentally retarded. Andy was just one of more than 8,000 such babies who lived. Twice as many died. Fortunately, Andy's mind was not affected. (Another book, *Suffer The Children*, published in 1979 by The Viking Press, details the carelessness, the conspiracy and the criminal intent with which first thalidomide was marketed and then later the tragic consequences were covered up. It also makes the point that it could happen again.)

Imagine the fear that must have engulfed Andy's mother when after the delivery, the nurses would not let her see her new baby. And the horror when finally she did see, when she saw that an eye was missing and both legs and arms, except that there was something like a flipper on one shoulder. Perhaps she had knitted booties and other baby clothes, every stitch intertwining yarn and the sweet dreams that only a pregnant woman dreams. But now she won't need the booties since there are no feet to fill them. And the empty sleeves will always be mocking reminder of the healthy child she planned for.

What can a mother do to relieve so much pain? She can scream or weep. She can take that bottle with "safe" pills and grind it into powder beneath her feet. She can yell at the doctor and pharmacist for misleading her so cruelly, or even sue them for malpractice. She can curse God or pray. But none of this will ever make her baby healthy again. She can't make it grow legs and arms or a second eye. Like a sledgehammer, guilt must have hit this mother just when she was most vulnerable and helpless: "O God, if only I had not taken those pills." Every time she sees the baby that bludgeon of guilt descends anew. So she puts the child away in an institution. Doing that is torture, but the other is worse.

So why do I go into all this? Because thalidomide is not the only drug that can harm an unborn baby and cause it to be born deformed or retarded. Thalidomide, in fact, has long been withdrawn. But many of the drugs available today are equally capable of wreaking havoc with the developing fetus if taken at the wrong time or in the wrong dosage. Officials of the United States National Institute on Drug Abuse (NIDA) have stated that any pharmacologically active chemical has the potential of harm as well as of healing.

Prescription drugs and over the counter compounds like aspirins which are ordinarily fairly safe can, because of the mother's body chemistry, turn lethal at a given point. Usually doctors know of these things, but sometimes they don't. Or the pregnant mother is not telling her doctor about all the pills she is taking and the combination becomes deadly.

Even more dangerous are the pills some people use not for health reasons but simply to obtain instant kicks or get a quick trip to Wonderland. "Speed, uppers, downers, angel dust, bennies" — whatever the name may be to describe the anti-depressants, tranquilizers or stimulants — are frequently obtained without prescription and usually used in increasingly greater quantities, thus adding the risk of overdose to the danger of criminal prosecution.

Even if these two evils can be successfully avoided the user still loses, however, as the drugs carry on their vicious work in the tissues of the user's body. It takes little imagination to picture the harm done to an unborn baby whose mother unguardedly uses drugs. The dose which merely makes the mother feel good has a devastating effect on the sensitive tissues of the much smaller developing body. The phrase "blow someone's mind" takes on a new and tragically real meaning.

This is not to say, of course, that in every instance where a mother gives birth to a mentally or physically handicapped child the obvious conclusion to be drawn is that this is the mother's fault, that it is a tragedy that could have been avoided if only the mother had not used drugs when she should have known better. Not at all.

There are a great many causes for handicaps. For the one case in four where some certainty exists as to why it happened, the cause may be one of at least 200 known possibilities. In three out of every four cases of handicap the cause cannot even be pinpointed. There is nothing anyone did "wrong," so far as can be determined afterwards, yet the thing somehow happened. Surely no reason to look askance at any parents in whose family there is a handicapped child.

The point to remember remains nevertheless the same: *any* drug, whether needed or taken merely for fun or convenience, carries with it consequences, side effects which ultimately may force the user to pay an unavoidable and horrible price. At the very least, drugs should be used with extreme caution. At best they should be avoided like the plague.

There are even dangerous chemicals that don't come into the body via capsules or pills. The dangers of alcohol and tobacco use have been known for years, yet people continue to imbibe and inhale as though they are immune and any harm caused by these twin evils only happen to someone else. Some people may have greater resistance than others, which means that it takes longer for the results to show. No one, however, can escape tissue changes and damage that is often permanent and irreversible. Even the caffeine in coffee and colas is now increasingly becoming suspect as a possible cause for birth defects in infants and a host of other ailments in adults, reaffirming again the premise mentioned earlier that any active chemical has the potential for great harm.

Possibly most damaging is marijuana. The claims that the weed is harmless can no longer be supported by the evidence.

Brainwave tests show altered activity in the brain. Genes and chromosome damage begins to show up as well. The cells in the reproductive organs give evidence of deterioration and damage, underscoring once more the reality that drug use affects not only the user but the user's offspring as well.

Inescapably intertwined with the health issue that should be of concern to everyone is the theological issue of responsible stewardship. Our bodies are not our own, to do with as we choose. They are instead God's handiwork as well as temples of the Holy Spirit.

The payoff for ourselves from all of this will be better health. To others it will present a more consistent witness when a right confession is accompanied by wholesome living. To God it will be obvious that we love Him not only in words but also in deeds. The more it becomes clear that drug use and abuse is not merely a social problem but a religious problem as well, the more specific can be the solutions which we bring to bear against it and the greater the hope will be that the problem can be overcome.

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Alberta couple to Sierra Leone

Ron and Tena Prins from LaCombe, AB, left last month for Sierra Leone. Ron will be doing agricultural development work for the Christian Reformed World Relief Committee (CRWRC).

Sierra Leone is a small country in West Africa. Its 80 million people are among the world's poorest. Annual per capita income is only about $160. Hunger is widespread. Malnutrition is common, especially among children.

Foreign relief agencies are welcome in that country. The government is committed to development, especially in agriculture. The potential for increased food production is excellent but knowledge of seed selection, irrigation, and fertilization is almost non-existent.

Ron Prins is well qualified to begin his agricultural development work there. From 1975-1978 he served with CRWRC as an agriculturist in Bangladesh where he introduced new crop management techniques and irrigation. For the past two years, Ron worked with the Research Council of Alberta Agriculture developing a high yield, high protein, barley variety.

Ron is an active member of the Christian Farmers Federation which voices a Christian perspective on agricultural issues. Ron and CFF have a special interest in Third World development and its relationship to North American agriculture.

The agricultural work that Ron will be doing in Sierra Leone is part of a Special World Hunger Project of the Christian Reformed Church. This year, CRWRC began working with nine villages in the Karanko province. The work will expand to 144 villages over a fifteen year period.

Tena taught physical education and business subjects at the West End Christian School in Edmonton. She hopes to be involved in literacy training in Sierra Leone.

Food shortage

The flow of refugees from war-torn El Salvador is creating a serious food shortage in Nicaragua. The Christian Reformed World Relief Committee announced today that it is sending a sixty-ton shipment of foodstuffs to help alleviate the shortage and provide for the immediate food needs of the refugees. The shipment, which included powdered milk and eggs, flour, and vegetable oil, will be distributed through CEPAD, a relief and development agency of evangelical Christian churches in Nicaragua.

The Christian Reformed World Relief Committee is the relief and development arm of the Christian Reformed Church. Its international headquarters is in Grand Rapids, MI, and its programs extend to thirteen foreign countries including Nicaragua where it has had a long-standing relationship with CEPAD.

From Brockville to Manila

Janne Ritskes from Brockville, ON, recently joined the CRWRC staff in the Philippines. Janne brings much business experience to her new work, having served both as advertising manager and assistant manager for a large Canadian retail store. And what good is business experience when you are working with poor people in Manila?

The answer lies in CRWRC's "cottage industries," an innovative program in which women do sewing and assembly work in their homes to supplement family income. Janne is supervising the program in conjunction with CRC diaconates and is training Filipino managers who will someday operate the program without CRWRC's help.

Community development best describes Jan's function — getting people to work together to solve their own problems.

To supplement her business experience, Miss Ritskes prepared for the Philippine work at Calvin College. She graduated with majors in psychology and sociology. While at college, she spent most of her spare time working with a coffee house ministry.

PASTORAL COUNSELING

Art of dialogue

by Rev. Ralph Heynen

In the good old days there were what they called debating societies. In these societies there were people who got together to discuss problems and preferably to have a debate or argument. A man who had in his youth been involved in one of these debating societies in The Netherlands said: "I just love to have a good, hot argument." Now there is something strange about this. When you have an argument you really don't solve anything. You don't reach any conclusions. You can go on arguing all day long and you never reach any point of settlement between two people.

A dialogue is something that is quite different. A few years ago Dr. Ruell Howe, a teacher at the Institute of Advanced Theological Studies in Detroit, wrote a book entitled: *The Miracle of Dialogue*. I like this book very much because it presents the fact that one of the most powerful means of communication is dialogue. He emphasizes that when people *argue* they tend to talk *to* each other. They talk over problems, often repeating themselves when they argue. But when you have a dialogue you talk with people. And when you talk with people you have a tendency to answer questions or to answer statements that have been made.

Dialogue is usually a bit more quiet, a little less heated. It's the idea of discussing things together on a more rational level. Arguments tend to have a lot of heat and a good deal of emotion, often a bit of anger.

When you make a speech, or preach a sermon, or teach a class, you may give answers to questions that people aren't asking. A lot of this happens, I think, in preaching. We don't always know what questions people have on their minds. Ruell Howe, in his book that I mentioned, suggests that preaching ought to be dialogical. Not in the sense that you ask people for a verbal response. But rather, that there is a sense of dialogue — you respond to your audience and your audience responds to you.

The use of dialogue instead of debating is rather important whether you work in an office or a factory; whether you serve on a board or a committee. We often tend to carry on an argument. This really doesn't help a meeting any because you know you won't always win your point. In fact, when a person argues too long and too loud, he tends to lose the point. You are not talking with people, but at people. It's not good communication.

A man came to the office one morning looking rather unhappy. His fellow workers said to him: "What's wrong with you?" He said: "Aw, I had a hot argument with my wife this morning." Somebody asked him: "Well, who won the argument?" He replied: "I won the argument, but I can't say I feel very good about it."

He knew that he had left the house with his wife crying. He knew his wife felt very badly about the way he had "discussed" this certain issue. Arguing leads to that kind of thing. And nobody really wins an argument. You may gain a point; you may even silence your opponent but you usually pay for it in the strain and tension that develops in your personal relationship with other people.

The man who argues at a committee meeting or a board meeting or a church council meeting usually develops a certain resentment and anger and he's really lost something rather than gained something. The strange quality of dialogue is that as you talk with people or as you share with people and listen to them it becomes an interchange of ideas and there's a tremendous power in this.

I have often had people in my office to present and discuss their problems. I usually don't do much talking or prodding — I just let them talk. When they get up to leave they would say: "You know, it was wonderful to talk with you! I got an awful lot off my chest." Well, I hadn't given any advice; I hadn't told them what to do. They had just unloaded. That's what can happen when you have a dialogue with a person. I'm sure you've all had this kind of experience.

You've had it when you were younger and you sat down with your parents and let your hair down and told them how you felt and what bothered you. It's part of the little baby that's left in all of us. The little boy that gets hurt and goes to his mother and says: "I hurt my finger." His mother says: "You're a good boy and it will soon go away" and she doesn't do a thing! She just reassures him! Then he goes outdoors and forgets all about his hurt finger. What he really wanted was a little attention.

This isn't true only in the counseling relationships, but also in all relationships in life. One of the beautiful things about being a worker at Pine Rest Christian Hospital throughout some 30 years of my life was that I could sit down with one of my colleagues or a fellow worker and unburden myself and tell them how I felt. A talk may very well help you to unload and to feel better and be more relieved.

You can do dialogue by letter. I get a number of letters like that and I try to answer them. It can be done by telephone. Some people communicate much better by telephone. They seem to be able to talk more openly and honestly if they don't see you face to face. I don't know what means you like best, but it's good to have dialogue with others and just to share. Part of it is also listening. You can tell about your ideas, your opinions, your concepts, but above all, your feelings. No man can really be an island. No man can really stand alone. We know this if we listen to the news these days and hear the remarks of the commentators; if we read the papers and magazines. We need somebody to share things with.

It's marvelous if you can do this as husband and wife. Or as parents and children. This is better than paying a psychiatrist $50 an hour when he possibly will do the same thing. There are so many communication gaps in our lives. Every institution has trouble with communication. You find it in the home, the church, the community. You know people talk behind your back and it hurts. I would like to encourage dialogue, not arguments, talking with each other. I've seen some good results from this. I've seen burdens lifted just by the fact that people would share with somebody else and take the time to sit down and talk. Maybe this is something you can do. Help somebody who is having a struggle.

Or if you are one of these strugglers you may need somebody else with whom you can share. Find somebody; it's so important. And of course, don't forget that you can unburden your soul to God also — He understands! And He cares. We trust that you may find help if you need it. Or you can share with others or listen to others to help them. This is so important!

THOUGHT FOR THE WEEK:

This world is really a beautiful place. The mystic stillness of the rising sun, the music of the beating of the waves against the rocks, the song of the bird at the break of day or at sunset. These are all there for us to enjoy. But through it all, we must learn to hear the voice of God who dwells in the beauty of holiness.

The Adventures of the Jolly Baker

by W.G. Vandehulst

173. Soon they came to a lonely little farmhouse. An old woman was cooking a large batch of pigfeed in the yard. They asked her if she had seen a donkey cart pass driven by a man, an ugly man with a hooked nose.

"No," said the old woman. "No one has gone by yet today."

A little later they saw a shepherd sitting on a mound along the road. His sheep grazed around him. The shepherd hadn't seen the donkey, the cart, or the ugly quack either.

Toward nightfall, they approached a small village. When they asked a group of children playing along the road about the donkey cart, they said, "No, we haven't seen it."

174. But then a shy little girl standing in the back whispered, "I did see a donkey. Out in the woods. And a man was beating him something awful!"

"What?" said Baker Bumble. "He was beating the donkey?" His kind eyes grew dark with anger. He balled his fists. The shy little girl thought he was angry at her. She quickly hid behind the others.

"Beating my donkey! I'll . . . I'll . . . Come Prunella. We'll find that blackguard. We'll catch him. And then I'll teach him to beat a donkey! Poor, defenseless animal!" He took his wife by the arm. "Let's go!"

Mrs. Bumble had no choice. She had to go along.

175. More troubles lay ahead for the two travelers. It began that night in the village inn.

They were sitting in a corner having their evening meal. More and more people came into the inn and sat around the fire in a large circle. They left the Bumbles to have a table to themselves. The people greeted them respectfully, treating them like important guests. Sometimes one of them would point to the pointed hat hanging on a nail in the wall.

Why were the people acting so strange? It made Baker Bumble feel uncomfortably warm. He felt as if everyone was looking at them. His wife began putting on airs.

176. Suddenly the door burst open. A broad, burly, wild-looking man noisily entered the inn.

"Howdy! Here I am! Where's the man?"

"Over there! There he is!" cried the people.

They were pointing at Baker Bumble and hastily cleared a path for the new arrival.

In a few long strides he stood at the table where the Bumbles had been peacefully enjoying their meal. Now they stared up at the burly man, startled and frightened.

What did that wild-looking man want with them?

He had a long, shaggy beard, a horribly swollen face, unkempt hair, and eyes like those of an angry dog about to attack. Tied around his head was a big bandage.

177. "Well, here I am. Gimme one of your magic medicines. I need help! Right now!"

He slapped a silver coin on the table. "See? I pay well." With a quick tug he pulled the bandages from his head. His left cheek looked like a football. "Come on, fork over the medicine."

Poor Baker Bumble and his wife! They stared at the man in astonishment and dismay. "But . . . but my good man, what can I do? We're just—"

"What can you do?" bellowed the burly stranger. "Can't you see?"

178. He clamped his huge, hairy hand to his face and stamped his feet in pain.

"Can't you tell? You're supposed to be the healer! Or didn't I pay you enough? All right, here's another piece of silver!" He slammed another silver coin on the table, even harder than the first. "There! That should be enough! But now you better help me, or else . . . !"

He glared at the twosome behind the table as if he were about to tear them limb from limb. His lip curled back, showing his large, yellow teeth.

Then he saw the pointed hat hanging on the wall. With an angry swipe he knocked it across the room. "Well? Are you going to help me, or not?"

179. "Y-y-yes," stammered Baker Bumble. "I-I-I can see that you have a t-t-toothache. B-b-but I'm not a healer. N-n-no, really I'm not. I'm a raisin-bun baker by trade. We were robbed. That greedy quack, he—"

"What!" bellowed the burly man. "What? Not a healer? What about that pointy hat? And that pack behind you? And everyone in the village talks about your miracle cures! I suppose you want more money, eh? You're a robber yourself—a fat, greedy robber. But you're going to help me, or my name isn't Rowdy Roy the Pigsticker! Well, are you going to help me? Yes or no? Speak up!"

180. With a powerful sweep of his arm, he knocked aside the table that stood between him and the Bumbles. He was now standing right in front of Baker Bumble. All the people in the inn crowded around, the eager innkeeper in the middle.

This might be fun! They loved a good fight. All their money was on Rowdy Roy, renowned in the area for his brute strength. For days he had been laid up with a fierce toothache.

He was rich and generous. Why didn't that fat medicine man help him? Maybe when Rowdy Roy's toothache was gone, he'd treat them all to drinks. Why was that healer balking?

"Grab him by the throat Roy!" shouted one of the onlookers.

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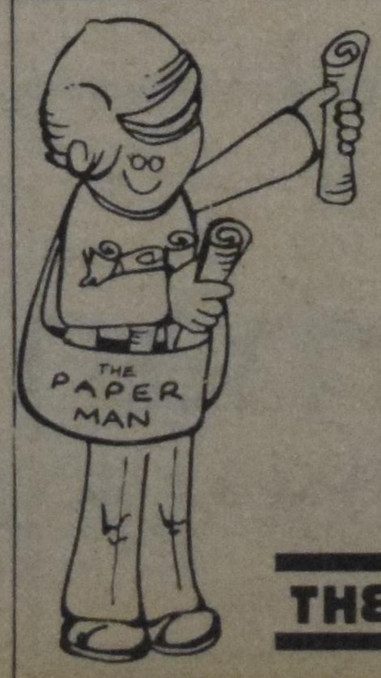

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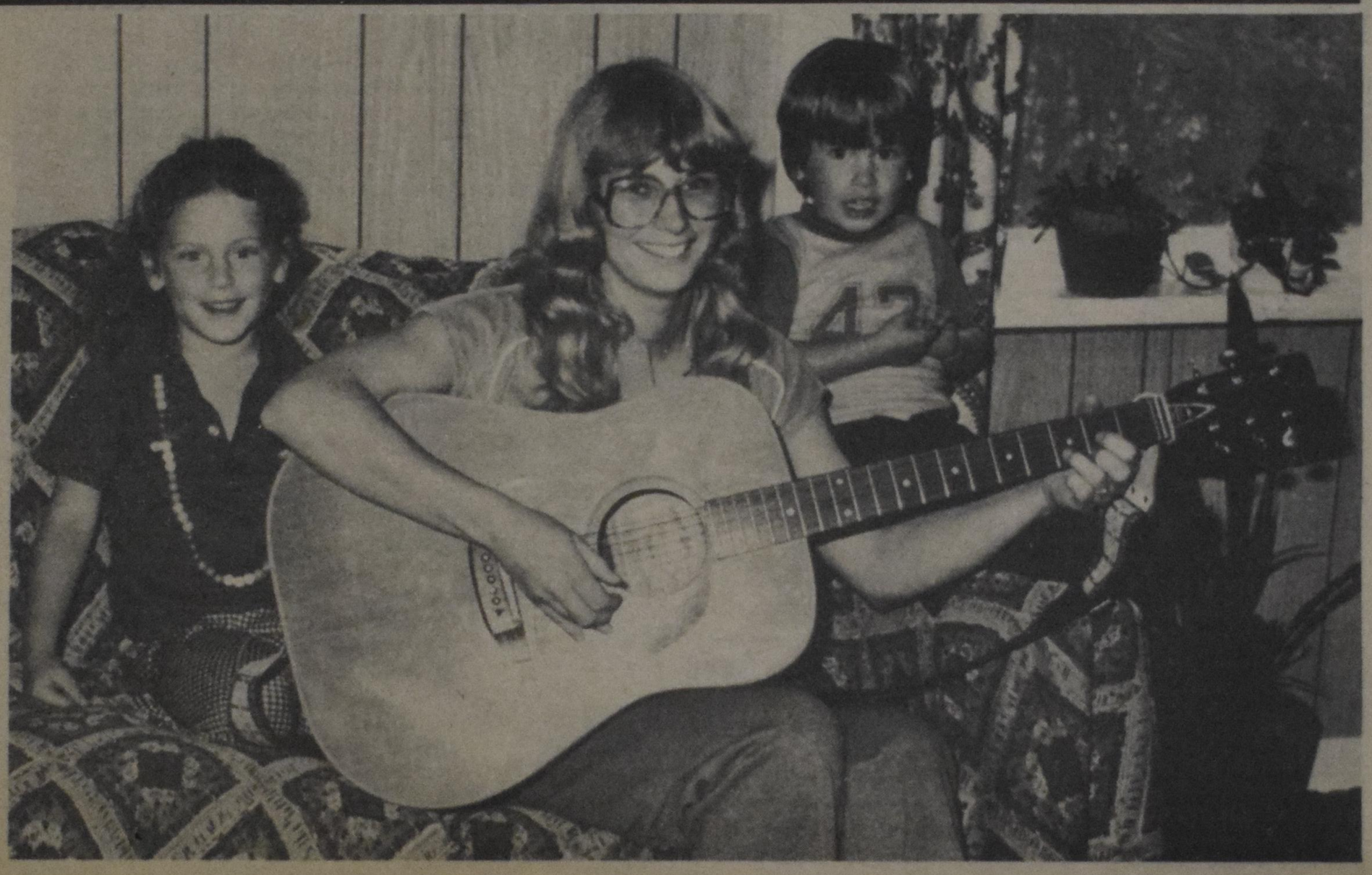
Popular music

Mother realizes dream, cuts first album



Many people have dreams of cutting their own record but very few actually do it. And then there is Joyce Geleynse who carried her dream into practicality.

She has been singing folk and gospel songs for many years — at weddings, in churches, at parties, around campfires. She took the plunge a few months ago and cut her own record which will be available in Christian bookstores across Canada pretty soon.

Joyce Geleynse is the mother of "almost five" and she lives on a hobby farm in Winchester, ON, about a half hour south of Ottawa. She is a member of the Williamsburg Christian Reformed Church. Her husband Bart commutes to Ottawa where he works for the RCMP and then operates the 49-acre hobby farm on off hours.

Joyce grew up in southern Ontario, a daughter of Rev. D.C. Los. During her teen-age years in rural Jarvis, she and three other girls formed a singing group called the Jubilees. Manned with guitars, they made the church youth group circuit until maturity and marriage set in.

Asked what sparked the creation of the record, she said that it was something she always wanted to do. Her husband acts as her manager and together they have formed a record distributing company just to keep the books straight.

The record was professionally produced and it contains a good, strong musical background to Joyce's singing. Among the songs on the album are One Day at a Time, I'll Fly Away, Angels Rejoiced and Come to the Waters.

Joyce's singing has also made an impact in her community. She has taken part in several community programs and has been soloist in a number of small churches in the area. When news came out about her plans to produce her first album, the local press wrote a feature on her.

The quality of the record and the song selection is good and sales are expected to do well in Christian bookstores.

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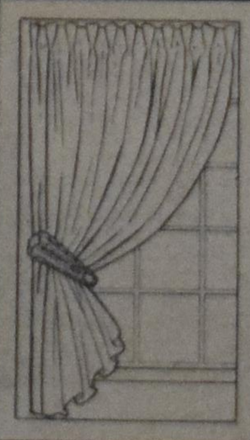

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Children sit still in church

by Berta Hosmar

Mrs. Hosmar lives in Whitby, ON.

During the 1979 Christmas season our two young nieces spent the holidays with us. In addition to taking them bowling, swimming, to the library, or anything at all to keep them amused during sixteen winter days without snow, we also, quite naturally, took them to the various services and programs our church had to offer.

The two girls insisted on taking pencil and paper along to church, and our daughter who is of the same age, also declared that she had to take notes, just like her cousins. After the services the three girls handed us their essays, and when they saw how much we enjoyed reading these, they promised us a steady supply.

I told them that if they gave me enough notes, I might write an article for *Calvinist Contact*, and ever since that promise they kept handing me their "minutes." In several churches, young children leave the auditorium on Sunday morning just before the minister starts to preach to go to their respective rooms to attend Sunday school. Other churches are a little more conservative and the children go to Sunday school immediately after the sermon, or when the service is over.

There are many pro's and con's of having Sunday school during the service. What is more convenient in a particular church? Do children get anything at all out of an ordinary worship service? Don't we turn them off so they won't attend church at all anymore when they are older? On the other hand, if children can sit still in school for several hours, why not in church? Why not teach them to go to church when they are young, so they'll automatically go when they're older?

After reading the notes of these three little girls my faith in early church attendance was restored. They proved to me that even young children can understand some parts of the worship service.

Heather-Lynn, who was ten at the time, illustrated most of her essays with pictures. She skipped the first part of the service, but got down to business when the sermon started. Here's one of her gems:

"Read: Luke 4:16-31. Jesus is the Son of God. He did not boast, but people followed Him. Jesus read in the temple what He was supposed to read, and He did it good. Jesus sat down and explained what it meant. The people were excited and mad. They told Jesus to shut up. He didn't. So they pushed Him out of the church. To the cliff. What happened there can happen here. You'd better believe it. He didn't get pushed over. No way. He could push them all over. Then they would all be in the "cemantry." Dead people get buried there. "Cemantries" are scary. There would be a whole lot of dead people. Jesus does not belong in a "cemantry." He is Lord of Life. Amen."

Eight-year-old Tricia printed, FUN PART in a corner of her paper, and this corner boasted a crossword puzzle and pictures of Jesus feeding a crowd of people who had taken their cats and dogs and babies along. She gave a minute-to-minute account of the service, and must have consulted her brand-new watch often. A typical essay would read:

"9:50. We come in. 9:53. Caretaker took out old light-bulb. 9:59. Minister comes in. We are very quiet. 10:00. We sing, I know the song. 10:05. Prayer, very short. 10:10. I give myself a peppermint. 10:11 I give one to Joyce, she asked for it. 10:25-10:40. Sermon. Very long. About Jesus feeding hungry people. Lots of food left. Can't throw it in garbage cans. You have to use it again, maybe sell it for a hundred dollars. If I have loaves of fish, I'd give it too. Maybe keep one for myself. I like fish, not catfish. They're crummy. Jesus said, we have to feed other people. 10:40. Prayer. Long. Pray for everybody. Also missionaries. 10:50. We pay. I only had a dime. 11:00. Amen. Church is OVER!"

Joyce also proved that she understood parts of the sermon if she tried to listen. One essay read: "What do children think about God? You might think He's human. You're wrong. Only part of Him is. Other children think God can't suffer. You bet He can. When we don't obey Him. Jesus pleads for you when you sin. But you'd better stop it, or else. We have all turned away from a living God, to a dead God. Sinning is when you don't love God and others. Or when you punch others real hard, so it hurts or when you wreck somebody's bike. Richard wrecked Rodney's bike. It wasn't his fault. The bike was crummy anyway. Jesus pleads for you, He wants you in heaven with Him. Jesus is very close to you. Amen."

Did these children hate going to church? I don't think so, although most children will welcome a night that they are allowed to stay home to babysit a younger brother or

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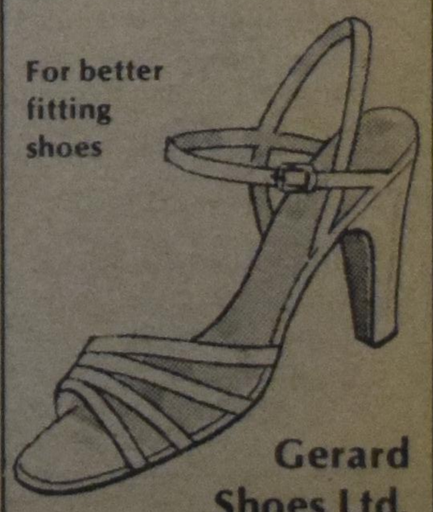

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sister. My nieces explained that by taking notes they could remember parts of the sermon and they could prove they weren't babies anymore. I could see their point. But did I remember any of the sermons I had heard when I was small?

We were considered old enough to join the church-going throngs when we were about five years old. Sunday school in our denomination was unheard of, so when you were a girl you proudly carried your first purse, complete with handkerchief, two dimes for the collection and two peppermints, one for after the collection, one for after the "middenzang."

Peppermints were holy candies, for they were only eaten during church services and never during the week. Our home church was, in my eyes, immense, larger than the largest cathedral and in the ceiling, thousands of meters above us, was an opening with some lights. Right behind those lights lived God, and Jesus lived behind the lights of another opening in the ceiling.

Sometimes you closed your eyes a little while looking up and then the lights sparkled and you knew that Jesus and God were winking at you and the thought sent happy shivers down your spine.

We had two ministers who took turns preaching. One was old and he looked a little like God, and sometimes the congregation even smiled when he preached, for he often smiled on the pulpit. I always felt happy when this minister preached, although I can't remember what he said.

The other minister was younger and when he spoke he often sniffed as if he would start crying, and especially on New Year's Eve, when the whole church smelled of olie-bollen, many people would also start sniffing when he preached. This minister often made me feel sad.

What did we do during the church services when we were small? Making notes would have been totally unacceptable. We would start counting the beams in the ceiling, and we would dream endlessly. The organ was a source of wonder. It has millions of pipes, and if you pretended you were smaller than a midget, you could run around in those pipes and your friends would never find you. Did church last long? Sometimes forever and ever, sometimes it was over in no time at all, when you were dreaming of the things you would do when you were grown up, like eating as much cake and drinking as much lemonade as the queen did, or like becoming a giant so you could scare your brother who had punched you in the nose yesterday.

Did going to church at a tender age turn us off? I don't believe it did. We were proud to be allowed to go, for now we could prove to our younger brothers and sisters that we weren't babies anymore.

Great was our joy when the minister announced a song we knew. We would proudly place the songbook in front of us, and even if you could not read yet, you could always pretend you could and you would sing along at the top of your voice.

When a baby was baptized you were allowed to stand up to have a good look, and your parents would tell you that you had also been baptized when you were tiny, and that you were now God's child, just like that baby. That again would send shivers of joy down your spine. Sometimes, during the sermon, you would discover to your horror and embarrassment that you simply had to go to the bathroom. The more you thought about it, the stronger the urge would become, and you would start to wiggle and squirm until you got permission to leave.

Did going to church at a tender age turn us off? I don't believe it did. We were proud to be allowed to go, for now we could prove to our younger brothers and sisters that we weren't babies anymore.

This article is not a plea for Sunday school after the church service. Every church has to decide what is the most effective in their particular congregation. I am no expert, just a parent, but I for one don't really believe that regular church attendance will hurt a young child. And blessed is the minister who can also, be it with a song or a few words, include young children in the worship service. Children will remember that.

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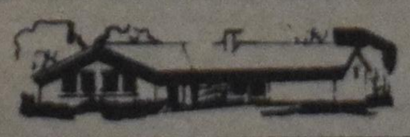

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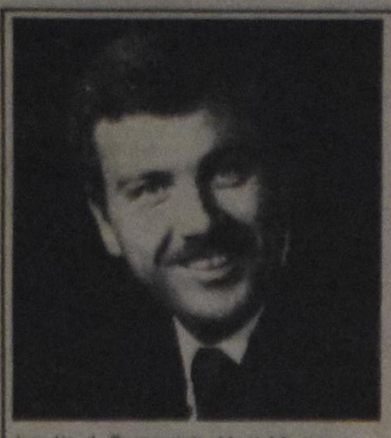
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The seasons are fixed by wisdom divine

by Ellen and Richard VanderKloet

The VanderKloets live in Brampton, ON.

On the August 1-4 weekend the 22nd Annual AACS conference was held at Niagara Christian College in Fort Erie, Ontario. Since we were unable to attend the 1979 conference, we really looked forward to it this year. Also, the theme of th conference, "The Seasons are Fixed by Wisdom Divine," interested us very much. The main speaker was Dr. Al Wolters, professor of the history of philosophy at the Institute for Christian Studies and well known to many Christian Reformed Church members in the Toronto area for his lucid column in *Link*, the Classis Toronto C.R.C. newsletter. His speaking engagements across the continent have made him familiar to many others as well.

But we would not be honest if we claimed that the topic and the speaker were our only reasons for going to the conference. Like many of the other participants, we too looked forward to meeting many old friends, making new acquaintances, joining in the enthusiastic singing which has become a trademark of the AACS conferences, and engaging in discussion and reflection with other Christians.

Although most of the 800 participants came from Ontario, there were also over sixty members of the Coalition for Christian Outreach from western Pennsylvania and several others from such diverse places as England, South Africa, The Netherlands and the Philippines, not to mention other states of the union and Canadian provinces. Their presence helped reinforce our belief that Christian scholarship is a vital concern of believers from all over the world.

The tone for the weekend was set on Friday evening by a multi-media presentation by Mr. Calvin Langejans based on the creation story of the book of Genesis. As the theme title, "The Seasons are Fixed by Wisdom Divine" indicates, the conference focussed on creation. In his speeches, Dr. Wolters explained how in his own field of study, philosophy, it is almost universally accepted that the belief in creation is incompatible with the practice of philosophy.

Time and again Dr. Wolters stressed that our belief in a creator, God who remains faithful to the work of His hands must remain central to all of our activities. Because Christians know that God is the creator of the world and that He has imposed an order upon it, they should be especially sensitive to God's will as it is revealed in creation. Because humanists refuse to believe in a creator God by whose wisdom the world is ordered, they repeatedly bump their heads when they attempt to do things that are contrary to the creation order.

Humanists assume that with man all things are possible. Too often we Christians unconsciously agree with them. "If they can put a man on the moon, then surely they can . . ." is an argument that most of us have used at one time or another. We must realize that the order imposed on creation by God places definite limits on what man can do with it. Wolters emphasized that wise Christian action is based on careful listening to God speaking in His creation.

Various workshops gave conferees an opportunity to think about the implications of our belief in creation for various areas of our lives. What is God's will for the way we human beings relate to each other in public? How should our government and legislation reflect God's will in this area? These were questions raised by James Skillen. How can Christians write and perform music (Kenneth Heffner), draw and paint pictures (Matth Cupido) in obedience to God's will when almost all the traditions we encounter in these areas are secular? Other workshop topics ranged from the possibility of a Christian appreciation of television (Elaine and Alan Storkey) to "The Covenant: the Lord and His People from Creation to the New Creation" (John Cooper).

In all, ten different workshops were held, giving ample choice to everyone. A helpful feature of this year's conference was the division of these ten workshops into three levels: "For 16-20 year olds (and those who feel it);" "For Any and All;" and "For More Academic Discussion."

• CHILDREN'S PROGRAMS

Saturday evening we heard a very entertaining concert by Bill Romanowski, a Christian musician from Youngstown, Ohio. Romanowski showed from the history of popular music since J.S. Bach how the music that people write is deeply related to their innermost beliefs. Although his own music borrows from modern styles, he shows that these modern styles can be used in an obedient, Christian manner as well, which was clearly expressed in his songs.

Other features of the conference included very well organized children's programs, a fellowship festival of games and refreshments (which unfortunately coincided with a rain shower), and of course, the Sunday worship services. As usual, the morning service, led this year by Rev. L. Tenyenhuis, drew over 1000 people. Morris Greidanus' witty chairing of the conference, and the enthusiastic singing led by Alice Greidanus kept things rolling along smoothly all weekend.

The conference had its faults, of course. For some, Dr. Wolters' speech seemed a bit too abstract at times. This is perhaps somewhat inevitable because of the mixed nature of the audience. However, Wolters' presentation could have been improved if it were somewhat more dynamic. Nevertheless, this conference challenged us all to open our eyes and recognize God's will for us as He reveals it in every aspect of the world around us.

We went home on Monday afternoon feeling thankful for this opportunity to reflect communally and individually on our place and task in the world. The AACS is to be commended for its continued sponsorship of conferences such as this one. If our Christian witness in North America is to have a permanent effect then such communal reflection and stimulation is essential.

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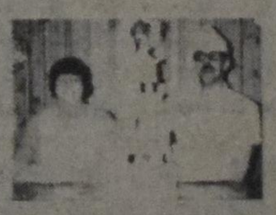
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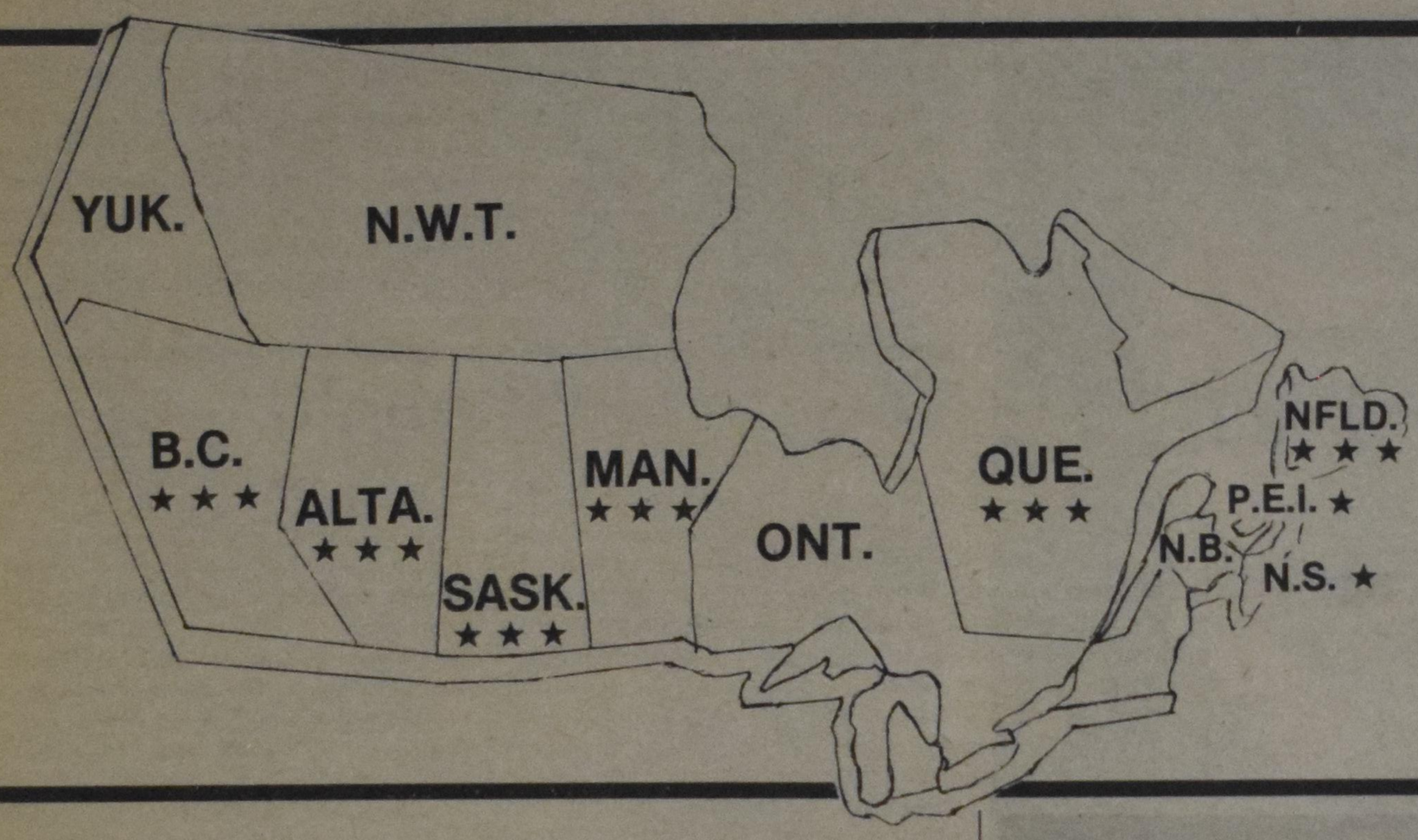

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A two-star rating means partial funding and cooperative supervision between government and a school governing body with conformity to government curriculum required.

A one-star rating means only a peripheral sharing of goods and services, with little opportunity for discourse about standards of education.

A zero-star rating means no funding and an inflexible attitude by government toward any non-government school.

British Columbia does it; Alberta does it; Saskatchewan does it; Manitoba does it; Quebec does it; Nova Scotia does it; Prince Edward Island does it; Newfoundland does it.

Why not Ontario?

Across Canada, at least eight provinces give some measure of support to independent-alternative schools. Ontario is not one of them, despite the nation-wide growth of independent schools and their official recognition by most provincial governments.

Could it be the "lynch-pin" of Confederation, the "hub" of Canada is the last to see the issue of justice in education? Could Ontario, in fact, be far ... "behind?" Strong in many ways, Ontario's most vulnerable spot is the discrimination practiced against parents and children who want to exercise choice in education.

One Minister of Education after another has intoned this gospel, "In Ontario, I believe we have and will continue to strive to provide, through the publicly-supported educational system, at all levels, *equal educational opportunity for all* . . . , the government has the overall purpose of helping individual learners achieve their potential in physical, intellectual, emotional, social, cultural and moral development." (Remarks by Dr. Bette Stephenson, concerning the goals of education. The italics are ours.)

Make no mistake. The Ontario government doesn't say "no" to non-government schools because they don't like to spend money. They spend freely on projects that are to their liking: nuclear energy, Chrysler and Ford, etcetera. Governments, of course, should set priorities determined by their principles. Clearly, justice toward independent school supporters is not a priority.

Our struggle, then, is not a question of squeezing a few dollars out of a tight-fisted government. It's a matter of changing principles about the role of government in education. Conservatives favour a single, totally government-controlled school system.

What interest does the government have in maintaining absolute control, not only over the supervision of education, but its very contents? It must be their belief that a certain view of society, business, family, even morality and religion, has to be instilled in children if they are to "keep Ontario strong." We face not only a government attitude. Many voters, don't welcome the formation and growth of independent schools either.

When we talk about freedom of choice, many agree superficially, but stumble over what the content of that freedom will be; especially when it comes to sharing tax dollars with schools of choice. We shouldn't assume, however, that voters are simply closed-minded. In fact, the majority of Ontario citizens don't know much about independent schools, why they exist or the problems created for them by government policy. The challenge, and our unfinished business, is to help our neighbours and political officials understand why our schools exist and the need to justly recognize them.

In the next Ontario provincial election, we have another chance to raise the issues publicly. On the following pages, the three party leaders reveal their current positions, with our evaluation of how close each comes to the doing of justice for all parents and children in Ontario.

When you meet your local candidate, ask if he or she agrees with the party leader. Ask the questions, ("Six Questions for Candidates"), prepared by OAAIS and asked of all the present MPP's. You can do a similar evaluation of the party and the candidate's stand on other key issues. This way you will compile a "report card" which will help you vote in an informed, responsible way. All of us should vote for the person who publicly demonstrates sensitivity and love of justice for a wide range of issues. Their stand on education will be the clearest indicator of their ability to serve the people of Ontario in such a way.

Indeed, it may be a while before we see a turnaround in Ontario's educational approach. Our sister provinces must patiently wait for Ontario to come around. We know many politicians need a basic change of heart. Others simply need our support and continuing encouragement. Christian school supporters are called up to redouble their efforts and prayers to see the coming of justice for *all* Ontario citizens and their children, no matter what kind of school they support.

Let's do just that.

What other provinces do

The following is a summary of steps taken in other provinces to honour the internationally-recognized principle that "parents have a prior right to choose the kind of education that shall be given to their child" (United Nations Declaration of Human Rights). Provinces are rated on a justice scale where four stars would indicate full recognition and support for alternative education.

BRITISH COLUMBIA ★ ★ ★

Partial funding began in 1977. There are two levels of support: Schools that have a curriculum markedly unlike a government school receive about $180 per pupil. (No grant for teachers salaries is given). Schools that follow the approved time allotments for courses, employ a student testing program, cooperate in an external evaluation program and employ "certified teachers," receive an average of $610 per pupil.

To qualify at either level a school must be in existence for five years. Also, applicant schools must pledge not to teach "doctrines of racial or ethnic superiority," "religious intolerance," or "social change through violent action."

ALBERTA ★ ★ ★

Partial funding began in 1970. The Minister of Education has the right to approve or reject an applicant school. There are four categories: (a) a school that uses the provincial curriculum and provincially-certified teachers, (b) a school for the handicapped student, (c) a school offering instruction in a language other than English that employs certified teachers, (d) a school as in (a), but without provincially-certified teachers. In addition, course time-allotment prescriptions and pupil-teacher ratio limits are defined by government. The grant ranges upward to a maximum of approximately $970 per pupil at the secondary school level.

SASKATCHEWAN ★ ★ ★

Funding began in 1976. An elementary school can only be funded if a board of education makes application to the Ministry on behalf of that school. Secondary schools are eligible if they meet curriculum requirements and have qualified teachers. The current grant is $1100 for senior secondary school students. Capital cost grants of 10 per cent are also available.

MANITOBA ★ ★ ★

Funding began in the 1960's with a Shared Services Act which was up-dated in 1978 and is once more under revision. A school employing provincially certified teachers and using the government curriculum can receive up to $435 per student.

ONTARIO

Roman Catholic Separate Schools which were provided for in the BNA Act are publicly-supported only to Grade 10. No funding is permitted to the other school alternatives or to Catholic schools for grades 11, 12 and 13.

QUEBEC ★ ★ ★

Partial funding began in 1967. Like B.C., there are two classifications. A school deemed to be operating in the "public interest" may receive up to 80 per cent of the average provincial per student cost, if it employs the provincial curriculum, has teachers qualified by provincial standards and presents students for ministerial exams. A school not declared to be operating in the public interest is eligible for a 60 per cent portion of the average provincial cost per pupil. Funding amounts to $1760 per pupil at the highest level.

NEW BRUNSWICK

No funding is provided, except for special schools operated by an incorporated association for children who, for physical or mental reasons are unable to attend a regular publicly-funded school.

NOVA SCOTIA ★

No funding is provided, but an independently-sponsored school is permitted to obtain textbooks and instructional materials on the same favourable terms as publicly-funded schools.

PRINCE EDWARD ISLAND ★

There is no specific legislation for a non-government school. One Seventh Day Adventist school is allowed to operate independently. Free textbooks are provided to the students as in publicly-funded schools.

NEWFOUNDLAND ★ ★ ★

The Newfoundland school system is the only one which developed along fully denominational lines. The Ministerial administration is non-sectarian. Legislation allows for other kinds of "private" schools which can be funded if they are the only school in a community.

IN APPRECIATION

A word of thanks for the cooperation of the Ontario Association of Alternative and Independent Schools and the Ontario Alliance of Christian Schools in making these facts available publicly. A word of appreciation goes to Gerald Vandezande, of the Committee for Justice and Liberty, and Lyle McBurney, for obtaining the statements of Mr. Michael Cassidy and Dr. Stuart Smith.

Will Ontario's Christian schools have a place to stand?

Premier Davis says

"Frankly, there is little that I can add except to reiterate that although we have never discouraged the development of educational alternatives, we consider it essential to devote our resources to maintaining the strength and viability of the public system rather than risk fragmentation by broadening the basis of financial support to independent schools.

"I can see no prospect of a change in government policy at this time."

PC "The issue of provincial support to private schools is one which has been given intensive consideration over the years by the Government of Ontario.

"I have commented publicly on the contribution to education in Ontario made by private and independent schools and the Ministry of Education accepts the recommendation of principals of inspected private schools regarding the eligibility of their students for Secondary School Graduation and Honour Graduation Diplomas. The recognition that private schools have a role to fulfill in the education scene of this Province does not imply, however, that provincial funds should be made available for their support."

November 2, 1977

"In response to your question concerning the basic value system undergirding the public school system, it is important to note that the goals of an educational system reflect the values held by the community. Since the tax-supported school systems have a degree of variety and flexibility that is interpreted and put into effect at the school level, there is no "typical" school. Schools are organized to reflect the individual communities they serve.

"Values may be defined as those qualities of life that the individual and our society consider important principles of conduct and major aims of existence. Values take on meaning for the individual only when they are accepted as personal precepts.

"The role of the public school system is to provide the context in which a child can begin to work out a personal system of values and in which he or she has opportunities to analyze in a societal context.

"As Canadians, we accept certain values as essential to the continuing development of our society. These include respect for the individual, concern for others, the concept of social responsibility and the acceptance of work, thought and leisure as valid pursuits for human beings.

"In keeping with these basic tenets, it is the policy of the Government of Ontario that every child be granted the opportunity to develop as completely as possible in keeping with his or her talents and needs. The Government of Ontario, on behalf of the educational community and other citizens, has pledged to support an educational program, that endeavours not only to nurture every child's growth but to provide an environment so that each may pursue his or her education with satisfaction and share in the life of the community with competence, integrity and joy.

"In considering your comment about availability, it is important to note that, although private school supporters do not take advantage of the tax-supported systems, this in no way limits the availability of these systems. The parents' right to select other alternatives is continuing evidence of this Government's belief in the right of Ontario parents to choose the education they feel is best suited to the needs of their children."

February 10, 1978

"Concerning the general issue of funding private schools, I have reviewed our recent correspondence on this matter and the correspondence from my colleague, the Honourable Bette Stephenson, Minister of Education. Frankly, there is little that I can add except to reiterate that although we have never discouraged the development of educational alternatives, we consider it essential to devote our resources to maintaining the strength and viability of the public system rather than risk fragmentation by broadening the basis of financial support to independent schools.

"I can see no prospect of a change in government policy at this time."

Sincerely,
William G. Davis

June 12, 1980

On second thought

PC It is both very easy and very difficult to comment on the position of the Conservatives. It is easy because the position is clear and longstanding — some would say carved in rock! It is very difficult because the Conservative Party represents the traditional "Canadian" attitude to education and hence is not just a political party seeking votes and making cheap promises.

The Premier of Ontario, the Honourable Mr. W.G. Davis, has always been clear on his government's position towards non-public schools. This is how he put it during the Blair Commission debates in a letter to me in December, 1976:

"While we do not traditionally support with tax money, the independent schools, the private Catholic schools and Christian schools, we do not propose to change our position that these schools make an outstanding contribution to the overall excellence of the educational system in this Province and we are simply not prepared to jeopardize that contribution in any way."

As the reader may recall, the tax proposals were shelved once again. The position can be summarized with four succinct statements as follows:

—The Conservatives support the Public System because of a specific commitment to the community. — They support the Separate System for legal and historical reasons. — They endorse the independent schools for educational and social reasons. — They do not give financial aid to the independent schools for two very obvious and explicit reasons (a) they do not want to for principal reasons and (b) they will not for political reasons.

In the circles of *Calvinist Contact* readers, many feel that this last position is unjust towards those who do not want public or separate education. It is unjust because it requires financial penalties for those who do not want the kind of education provided by the State. Parents should be free to choose without undue pressure of a financial nature. However, the exact nature of the injustice is probably best understood if we take some time to understand the position of the Government of Ontario.

The Conservative position is first of all based on a commitment to a public system of education of equal opportunity to all. This is more than a political game, this is the basic commitment to a community ideal. The public school provides for Ontario (Canada) a publicly accessible vision of social order and stability for Canada. In Canadian culture and history we have three major disintegrating forces, first geographic-economic regionalism, second racial and ethnic diversity and third, rampant denominationalism in the churches. The public school system had the difficult task of keeping everybody together and peaceful. And it did so quite admirably (although it has now been replaced in this role by the Mass Media).

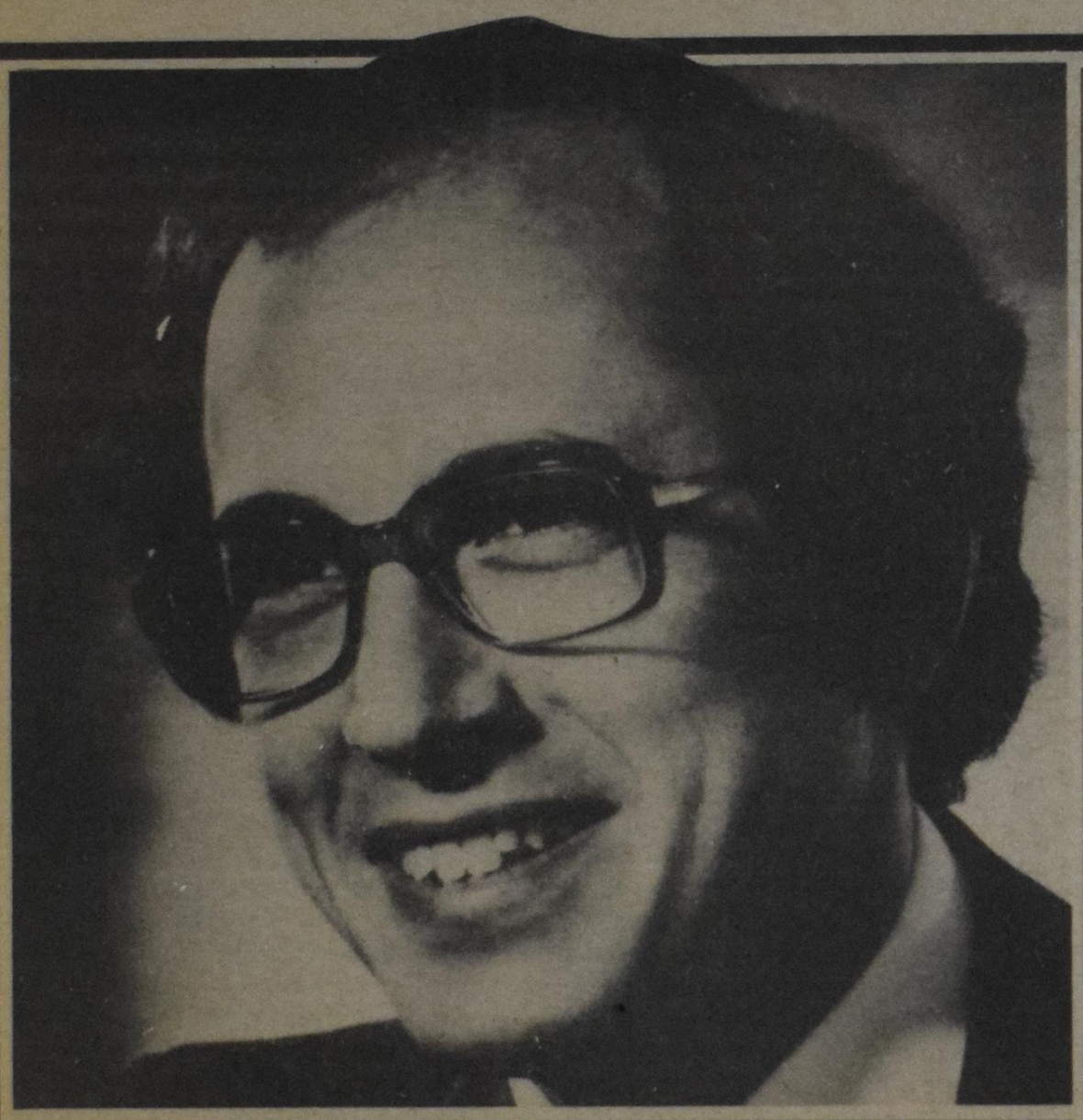
Many readers of Dutch background often fail to realize that the Dutch experience was precisly the opposite. There church and school were state/city monopolies for several centuries before the schisms and divisions occurred in the late 19th Century. In Holland there were several centuries of common culture before the demand for pluralization set in for various reasons. In Canada the early divisions are still fresh in the public memory. In short, there is *some* justification to the reluctance to break up the education system in Ontario and that reservation is grounded in historical perceptions of the needs of Canadian society. In this sense, the Conservative position is political in a fundamentally correct sense, namely that it interprets the public will and makes decisions in accordance with it.

However there is also a political side to the position in the more opportunistic sense of the art of politics. Although the Conservatives may be a bastion of traditional "values," they are quite aware of the continually evolving nature of public morality and opinion. As Premier Davis puts it in a 1978 letter:

"It is my conviction that the educational policies of this Government reflect the expectations and beliefs of the majority mindful as I am that the ultimate power to change any system rests with its citizens."

The message for Christian School supporters is quite clear. There will be no funding until such time as the public will allow the government to do so. In other words, our battle is with the public, your and my neighbour, and their attitudes toward education! The O.A.C.S. Board of Directors has recently adopted a Statement of Guidelines for Public Recognition of Christian Education. The basic thrust of this policy is the promotion and explanation of the nature and benefits of Christian Education to the general public in Ontario. Only if we take considerable effort to acquaint our neighbours and fellow citizens with the positive influence of Christian Education can we hope to persuade them to change their traditional views of private education. Only if we ourselves are committed to building up and improving on Canadian Society, can we in good conscience ask the Government to give us financial justice in ways acceptable to our own commitments to distinctive Christian Education.

Adrian Guldemond is Executive Director of the Ontario Alliance of Christian Schools (OACS).



"The Ontario Liberal Party clearly recognizes the educational and social value of diversity in education as opposed to a single, monolithic public school system. We therefore want to offer encouragement to schools that have taken the initiative to satisfy the different needs children and their parents have in acquiring the best possible education."

Dr. Smith says

LIB "I am pleased to have the opportunity to once again outline the Ontario Liberal Party position with respect to independent and alternate schools. As you will see, our position continues to be one of support for independent schools in this province.

"The Ontario Liberal Party clearly recognizes the educational and social value of diversity in education as opposed to a single, monolithic public school system. We therefore want to offer encouragement to schools that have taken the initiative to satisfy the different needs children and their parents have in acquiring the best possible education.

"We also recognize the rights of parents to choose the form of education they want for their children without being penalized by extreme financial burden. When the Ontario Liberal Party forms the Government of Ontario, it will immediately convene an all party committee to determine the possibility and the degree of financial support that independent and alternate schools could be given. Finally, to qualify for any government funding that might be recommended, a school would be required to teach a basic core curriculum and to admit any student who wishes to be enrolled in a particular educational program.

"It is the belief of our Party that our society benefits from pluralism and is not threatened by it. We will therefore, continue to support and encourage alternative and independent schools as an expression of this belief."

Stuart Smith

from a letter: July 21, 1980

Six questions to ask your candidate

Four of the questions have to do with a candidate's personal response to the matter of parental choice, not simply what the party says. Two are very interesting matters of fact. Remember that Catholic education beyond grade 10 constitutes independent education.

YES NO

___ ___ 1. Do *you personally* approve the presence of a publicly-supported Roman Catholic school system in Ontario?

___ ___ 2. Do *you personally* support the eventual full-funding of the Roman Catholic school system, including grades 11, 12 and 13.

___ ___ 3. Do *you personally* support the right of other types of educational communities to have schools that conform to the parents preferences of an educational philosophy or value-system?

___ ___ 4. Would *you personally* approve a program of funding education that will allow parents to choose a qualified alternative without having to shoulder the burden of tuition fees in addition to their education taxes?

___ ___ 5. Have *you personally* attended, at any time, an independent or private school?

___ ___ 6. Have any of your children attended, at any time, an independent or private school?

A handbook on writing letters, visiting MPP's and overcoming objections, is yours for $3.00 from OAAIS, 3199 Bathurst St., Toronto, ON M6A 2B2. (416) 781-7633.

On second thought

LIB The Leader of the Opposition's (Liberal's) five point letter constitutes qualified support for the internationally-recognized principle that "parents have a prior right to choose the kind of education that shall be given to their child" (United Nations Declaration of Human Rights, article 26 (3) which is also OAAIS' founding article). Dr. Smith expresses a Party position, not a personal opinion, as shown in his statements, "The Ontario Liberal Party clearly recognizes the educational and social value of diversity in education as opposed to a single, monolithic public school system" and "We also recognize the rights of parents to choose the form of education they want for their children without being penalized by extreme financial burden."

The entire statement can be summed up as follows: (a) Ontario Liberals officially favour government recognition and a degree of financial support for a variety of parental and student choices, as reflected by existing independent-alternative schools, (b) to qualify for education tax-dollar sharing, such schools "would be required to teach a basic core curriculum and to admit any student who wishes to be enrolled in a particular program."

Ontario Liberals would rely on the findings of an all-party Select Committee of the Legislature, to be appointed the moment the Party becomes the Government of Ontario, to answer questions about the "possibility and degree of support" to be given and, presumably, to define the conditions needed to ensure the workability of a program of support.

A number of questions arise. First, would the implementation of the Liberal policy ultimately lead to fully recognizing an alternative educational community's right to be a full partner among the several school systems that should be constituted under the general funding umbrella provided by government for a public which has varied school-practice preferences? Can the belief that "a society benefits from pluralism and is not threatened by it" be translated over a period of time into full recognition for all bona-fide schools that reflect a philosophy, teaching style or religious starting point which differs from the "monolithic" pattern favoured by the Conservative government)

Would a requirement that all schools in Ontario teach a basic core curriculum be even more prescriptive than what the present government decrees in its guidelines and regulations? What subjects constitute the core? Would a school be free, for example, to develop its standards of literacy, Man in Society, Canadian history and religious instruction, in terms of its own teaching methods, philosophy of education and view of life?

Would courses developed in an independent-alternative school, for which no direct equivalent exists in a government school, be accorded full credit status, or would the enforcement of bureaucratically-defined criteria continue, or intensify, according to what government officials believe to be an appropriate curriculum?

Would the requirement that all tax-supported schools "admit any student who wishes to be enrolled in a particular educational program" permit a family who's motive for selecting a school is at variance with a school's stated educational objectives? For example, in a crowded situation, could a child from the original supporting community be excluded because a neighbour, living nearer the school, wants to enrol a child for reasons of convenience.

Obviously, more needs to be known about how the Ontario Liberal Party envisions that justice can be done for currently disadvantaged independent school supporters without constricting the ability of the school to serve the public in its own unique way. Independent school supporters would benefit from having answers to these questions and others suggested by Dr. Smith's letter. Question and answer interviews with each of Ontario's party leaders would allow a better comparison of how the Ontario Liberal Party concept of educational justice resembles or differs from the others in its particulars. This could be crucial in the deliberations of the select committee referred to by Dr. Smith.

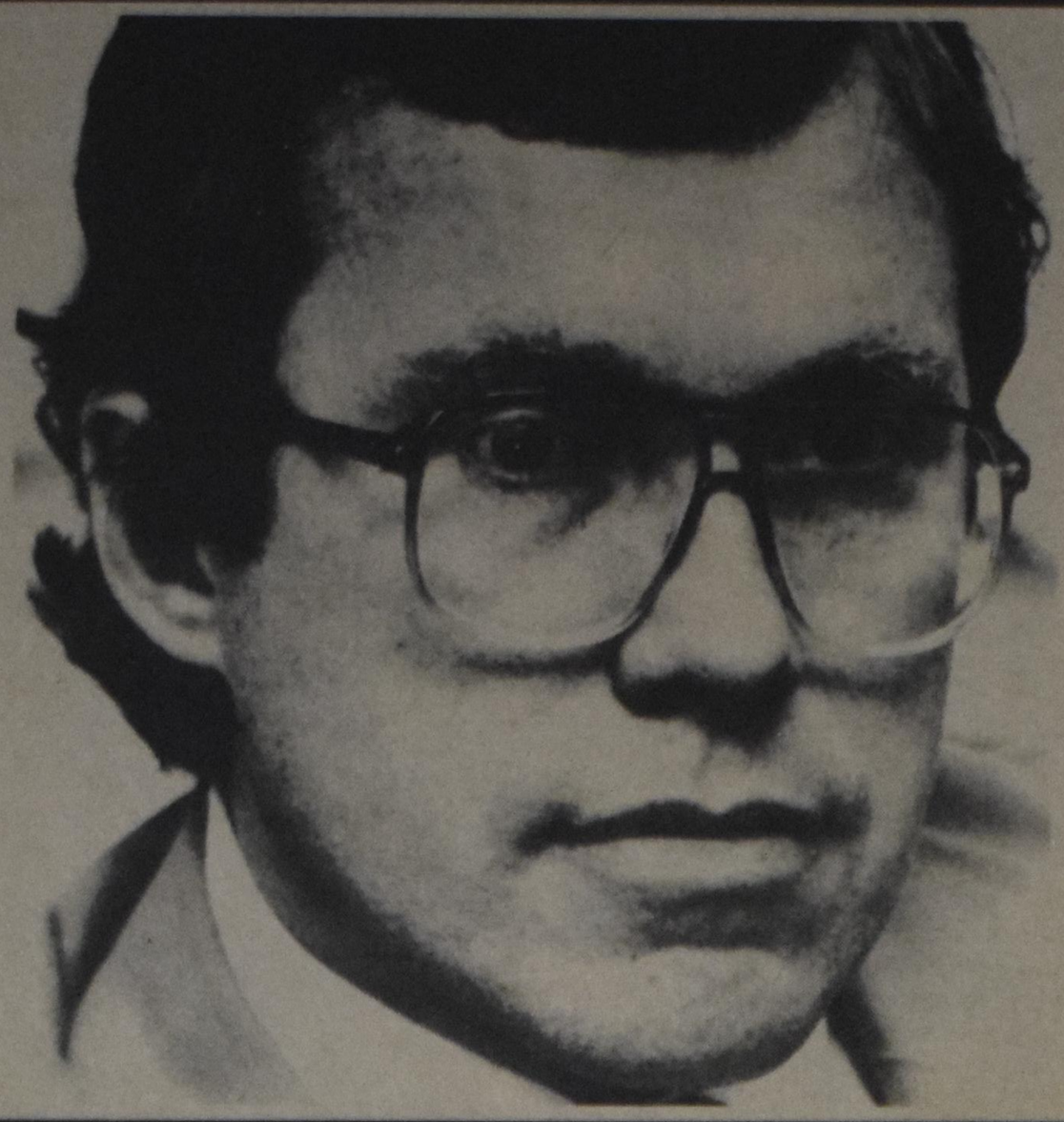
It is a standing contention of Ontario Liberals that their just and open support for the extension of public funding to Grades 11, 12 and 13 in the legally-recognized Catholic public school system, during the 1971 election, was not rewarded by the electorate. We should take note of that in assessing the Ontario Liberal position and also that the Party continues to recognize justice has yet to be done in providing equal educational opportunity to *all* children in Ontario.

The position given by Dr. Smith appears to favour a partial, direct grant approach similar to that practised by the majority of provinces which do support their independent school sector, in contrast to school affiliation under public school boards. Independent school supporters, the Ontario Liberal Party and the general public, must ask themselves, would a partial grant system fully meet the requirement that a just government should provide structured educational room for all citizens and their children in a fair and even-handed manner, or, is it but a step along the way?

We look forward to receiving a more detailed account of the Party's thinking on these questions in the days and weeks to come.

Lyle McBurney is executive director of the Ontario Association of Alternative and Independent Schools.

Will Ontario's Christian schools have a place to stand?



"I take the view that if somebody wants to run a Ukranian school, Christian school or a Hebrew school with a specific course of study, the school should then be open to any child who wants to go and take advantage of it .... The essential thing is that there should be no financial barrier to entering one of these alternate schools within the school system, and there should not be a racial, religious or other barrier like that.

Mr. Cassidy says

NDP **C.C.:** Mr. Cassidy, a growing number of Ontario parents are becoming increasingly unhappy with the kind of education that the Conservative Government has been providing. What is your assessment of the current state of affairs?

M.C.: There's a lot of unease because people aren't convinced that children get the basics in the early years; because people think the high school system is floundering, and because people are recognizing that our education system is turning out students whose talents aren't well suited for the world of the 1980s.

C.C.: Some parents claim there is not enough choice and too little parental control in the schools. Do you agree?

M.C.: Well, choice is there. I'm not sure if the problem is entirely one of the schools or whether it also relates to the society. It's fair to say some of the disciplines that used to prevail have gone and some efforts to make education relevant have not been as successful as people hoped. There are other problems. Students see jobs are hard to get. In certain cases that leads them to cool off rather than step up their efforts. Teachers, find it tougher to work with kids. With cutbacks every year the average age of teachers gets further away from the average age of the students and that creates a real gulf. There's an immobility in the teaching profession right now which creates very serious problems.

C.C.: Some parents say they can't really decide the direction their children's education should take, that it's all decided by the bureaucrats and administrators. They say they have little influence on a local board of education because the Ontario Ministry of Education virtually has monolithic control of the system.

M.C.: I've fought this issue both locally and provincially. We have to be tolerant of differences within the educational system. I find locally, schools have not been open to the community. Trustees are in certain cases open. It depends on local boards. Trustees are frustrated because of the doctrine of the Ministry of Education which is that school boards carry on the housekeeping but the content of what goes on is a matter between the Ministry and the teachers. The concerns of the community should be reflected. I'd like to see much more participation by people in the community in the school — and that goes beyond just the parents.

C.C.: During recent years, we've seen the emergence of many alternative and independent schools. How do you feel about that?

M.C.: I think that alternatives should be within the system. Those outside are reflective of a problem. I send my own children to the public school system. I believe strongly, you should not be constrained by income from getting a decent education for your child. I know that the alternate and independent schools go beyond Upper Canada College, Trinity College, Branksome and Havergal, and schools like that. We should be seeking to provide a school system diverse enough that the needs of people who want a Montessori education, a Froebel education, a Christian education, . . . all of these can be contained, in my opinion, within the larger school system. Once you establish all sorts of private systems then you put a dollar sign at the door. And it seems to me with a dollar sign at the door that means the kids in Regent Park, in Dalhousie Ward, my area, and other working class areas of the province will get a bad deal.

See the following page for the rest of the Cassidy interview.

On second thought

NDP Mr. Cassidy's position on the need for educational justice is fairly clear. He recognizes the value of diversity in education. He not only wants to see that diversity accepted by local boards of education but also wants alternative and independent schools comprised within the public school system. The NDP Leader supports the vital importance of the parents' "say" regarding "the type of educational philosophy" that they "along with the teachers that they choose," wish to follow. And, "if legislative change is required to make that possibility open, that legislation should be considered." This is a good discussion-starter!

The NDP Leader's basic point that "we have to be tolerant of differences within the education system," that "the concerns of the community should be reflected" and that "we should be seeking to provide a school system diverse enough to meet the needs of people who want a Montessori education, a Froebel education, a Christian education," is a valid one. This viewpoint acknowledges that we live in a society within which a plurality of life-perspectives and educational philosophies are pursued by a variety of faith communities that are equally entitled to just treatment by the Ontario government.

Mr. Cassidy's considerable concern that there be no "two-class system" of education in Ontario is legitimate. Every citizen is under obligation to help see to it that full-fledged justice is done to all, regardless of religious belief, educational philosophy, political outlook, economic status, social position or racial background. We all have a real responsibility to do justice to the human rights of the weak, the poor and those of different convictions. Therefore, we should take Mr. Cassidy's challenge to heart and seek to develop responsible ways and means of establishing legal equality of educational opportunity for all Ontario residents, regardless of their different educational creeds.

The basic question before us is: How responsible is Mr. Cassidy's proposed solution? No easy answer will do! The NDP Leader's proposal raises further questions such as: Does it fully satisfy the need for freedom of education within a framework of legislation that protects all and discriminates against none? Will his proposal adequately safeguard the unique character of Jewish, Christian and other independent schools? Who, ultimately, will decide on the appointment of the teachers and the selection of the curriculum? In short, how much structural freedom will (should) there be within a reorganized public school system to facilitate the emergence, existence and continuity of diverse educational choices?

These and other key questions obviously deserve careful consideration and communal discussion. They clearly involve, among other things, a new understanding and a redefinition of what is meant by "public." There is no simple solution. We will have to do some hard thinking.

On the one hand, it will not do to accept Mr. Cassidy's proposed solution without further clarification as to how the decision-making process within the provincial Ministry of Education and the local Board of Education should be changed to reflect the reality of *bona fide* educational communities with diverse viewpoints. We will have to formulate some specific suggestions.

On the other hand, it would not be right to reject the NDP Leader's thoughtful proposal simply because it may not exactly suit the particular preferences of the alternative and independent schools (many of which are not yet agreed among themselves as to what would be a good solution). We will have to weigh the pros and cons on the scales of justice.

Three things are clear: (1) No political party is about to adapt its educational policy so it will suit every school's individual wishes. No party can.

(2) The independent schools urgently need to develop a *common* public policy that reflects the Government's duty to deal equitably with the Ontario people's diverse educational needs and their human rights and responsibilities in a way that respects all and oppresses none.

(3) Mr. Cassidy has had the commendable courage of political conviction to present a proposal that is well worth reflecting and acting on by everyone who is truly interested in the coming of educational justice for all.

Finally, if we can somehow improve on the Cassidy proposal, let us do so in a spirit of political service that seeks the well-being of Ontario's entire educational enterprise.

What you can do

1. Read these four pages carefully, until you understand each party's position and what the other provinces do.
2. Set out immediately to find out what your own MPP's personal position is.
3. Write a letter to the editor of your local newspaper stating the case for justice in education in your own words .
4. Ask at least two people in your neighbourhood if you can sit down with them to talk about why you support a Christian school and why educational justice is also important to them.
5. When the election is called, find the other candidates and, in your own words, ask the six questions which OAAIS used in its partially completed survey of MPP's.

Gerald Vandezande is Public Affairs Director of the CJL Foundation, Toronto, ON.

Will Ontario's Christian schools have a place to stand?

Cassidy interview continued

C.C.: When you say these schools should be within the system, how would you do that organizationally? Would children go to the same school but have different kinds of teachers and curricula? Or would you have different schools within a region to serve the different needs?

M.C.: It depends very much on where you are. Some things, like religious instruction, can sometimes be part of the curriculum. In other cases, a group of parents, should be able to do what's been done in the city of Toronto, where there are now a number of alternate schools within the system. You've got to be much more flexible. You don't have to come down to one specific model, having a school that looks like a school, two acres of playing fields, and so on. You can have successful schools over shops, in libraries, tucked into the basement of a school, in all sorts of places. And you can have alternate forms of education that take up the full school day or only parts of the day.

C.C.: Some parents want a pretty comprehensive alternative philosophy of education. Who would control the curriculum? Could a group of 50 parents, say? Could they appoint the teachers, or would that be the elected trustees?

M.C.: There are obvious problems. If it's going to involve say 15 teacher positions within the public system, that means you either have to find 15 teachers now in the system who are acceptable to those groups of parents, or you run the risk in a time of enrolment decline of having 15 teachers hired from outside at the expense of 15 teacher jobs to go down the drain. It's inevitable that there will be some tension about that. People who want alternate schools should get boards of trustees to accept the principle that alternate schools be comprised within the system. If legislative changes are required to make the possibility open, that legislation should be considered.

C.C.: I gather you're not in sympathy then with the voucher system as advocated recently in *Toronto Star* by Michele Landsberg, where parents can take their grant vouchers with them to the school of their choice.

M.C.: No, I'm not. Ontario, for all of the faults of the education system, has got relative equality. What you would do with a voucher system, is move away from that. People who would take advantage of the voucher would tend to be higher-motivated parents, middle and upper class. The voucher system would drain off the most concerned parents from any concern about what happened in the future in the public system.

When that happens, it's inevitably then a two-class system. I, as a socialist, cannot accept a two-class system of education in Ontario.

C.C.: I agree there ought to be no two-class system but isn't that what we have now when people who establish alternative and independent schools get no government tax support whatever?

M.C.: Well, they choose to do that, obviously. When they choose to do it and pay two or three thousand dollars a year in fees to go to an independent school. It's a vote of non-confidence in the public system, because they have pulled their child out of the public system. I am a politician, though, who wants to make changes to improve the public system of education in the province of Ontario. I say to people who say "I'm fed up with what's happening in the educational system," look, get involved in the political process, not just on behalf of your own child, but on behalf of all those kids who haven't got parents to fight for them. Make sure the changes are made so that everybody benefits. You have a responsibility to be involved in the educational system, not just to try and pass the buck.

C.C.: Do you think there is any chance the Ontario government can be persuaded to open up the public school system to the extent that you talk about so that diverse philosophies of education will be tolerated, not just in an incidental way, but that structural room be provided for the different communities within the public school system?

M.C.: I suggested some views which are my own, not always those of my party. I think that it's still a tough fight. I was very disappointed in the Hebrew school issue in North York, and the outcome. When the Ontario government said, well you can't have a school where religious instruction in Hebrew and Jewish studies is obligatory, they were totally mis-understanding what the whole thing was about.

I take the view that if somebody wants to run a Ukranian school, Christian school or a Hebrew school with a specific course of study, the school should then be open to any child who wants to go and take advantage of it. If a child, Jewish or not, goes to a Hebrew school, he or she accepts the fact that it's going to be a curriculum including Jewish studies and Hebrew. If they go to a Christian school, likewise. If they go to a Ukranian school, they may not know a word of Ukranian, but they have to accept that Ukranian language and culture will be part of it. If it's Montessori school, likewise. The essential thing is that there should be no financial barrier to entering one of these alternate schools within the school system, and there should not be a racial, religious or other barrier like that.

People who come in should be prepared to participate fully in all of the activity of any alternate school.

C.C.: Do you think that this will be an election issue during the next campaign?

M.C.: That depends. I've talked to people in the alternate schools movement with some vigour saying: Don't expect a political party like ours to go right down the line with the position that you've taken, if when we turn around and look for friends, you say, "we're a non-partisan kind of assoc."

Evelyn Gigantes, (former NDP education critic) and I, and others, have spoken with some sympathy about the aims of the alternate schools movement. I've also said quite explicitly, I can't put myself on the limb for a major change which some people in the province find offensive, if when I turn around, people say, "well we're really Conservatives, but we really like the work you're doing."

I'm a New Democrat, I want to make changes in the province of Ontario, if people who want to make changes in the education system wish to work along with me, I invite them to join with me. But that's got to be in election time to a political party, which I would hope would be the NDP. If you don't do that and just try to work like the American lobbyists do, it's to misunderstand the parliamentary system we have in the Province of Ontario.

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British theologians affirm common faith

LONDON (EP) — In an ecumenical breakthrough, 15 theologians from different British Christian denominations often seen as estranged from one another have united in affirming what they believe to be the heart of the Christian faith. Their statement, issued by the Nationwide Initiative in Evangelism (NIE), was offered as an example of what Christians from different traditions can affirm together.

The NIE comprises representatives of all British churches, including Anglicans, Roman Catholics, Methodists, and church-related bodies such as the Billy Graham Evangelistic Association. Among the common affirmations included in the NIE statement were the following:

"The Bible is the irreplaceable witness to God's saving purpose" ... "To be a Christian is not a mark of superiority but solidarity" ... "As we humbly and joyfully reflect God's reconciling love for all humanity, in friendship and mutual respect, the Holy Spirit uses our witness and service to make God known" ... "Jesus' perfect love and obedience were most clearly seen on the cross. For there He willingly bore the brunt of Society's hostility to His goodness" ... "The God we worship is the God and Father of Jesus Christ. He is the living God who created the universe."

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Most Effective Evangelism is preaching

NEW YORK (EP) — Preaching is still the most effective form of evangelism, according to Dr. Alan Walker, world evangelism director of the World Methodist Council.

The 69-year-old Australian preacher, who has been traveling around the world for several years to promote evangelism in the Wesleyan spirit, shared his thoughts about contemporary developments in the field in an interview here.

Despite the popularity of mass-media methods of communicating the Gospel, D Walker asserted, preaching "wins a universal response. I think the most powerful form of evangelism is preaching." Dr. Walker also upheld the role of the institutional church in helping people to grow in the Christian faith.

Asked about the strengths and weaknesses of the so-called electronic church phenomenon, Dr. Walker commented that "they're reaching a lot of people with the Christian faith who would not otherwise be reached." But, he added, the "transfer into the life of the church is very small" as a result of radio and television broadcasts.

The evangelist complained that "media evangelism in America is notably failing to develop a social conscience ... Media religion in this country turns God into a big sugar daddy." He warned that "the media preachers in America will have to explain to the Lord some day why they preached only a half gospel."

Women: in God's Image is the theme of the annual CW-CRC September Retreat on **September 26** and **27** at the Indian Trails Camp near Grand Rapids, MI. Expert Christian women speakers will present: Bible Study, Worship, Women and Their Gifts, Sexism in Christian Education, Leadership Techniques for Women, Women's Full Service in the Church, etc. Advance Registration required.

For information call: **(616) 456-1813, 245-2049** in Grand Rapids or **396-1518, 396-7012** in Holland.
Write: **CW-CRC, 1060 Cherrywood Lane NE, Grand Rapids, MI 49505.**

Communist Hungary allows teaching about the Bible

BUDAPEST, Hungary (EP) — For the first time since the Communists took over Hungary in 1948 - 49, the country's teenagers will soon be able to study the Bible in school.

The "Bible as literature" — not as a "holy book" — is being introduced at the next semester of Hungary's lycee-type secondary schools. Even with this carefully defined stricture, however, introduction of the Bible in Hungary high-school curriculum marks a unique step in Eastern Europe and the Soviet bloc at large.

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Several seats are still available for the tour, which is scheduled for Oct. 30 through Nov. 17. Stops will also include: Japan, Taipei, Hong Kong, the Philippines, and Hawaii.

Tour members will meet Back to God Hour personnel, CRC World Missionaries, and CRWRC workers.

Cost of the tour is $2556 (from Chicago). If interested in traveling to the Orient with other friends of The Back to God Hour, call or write:

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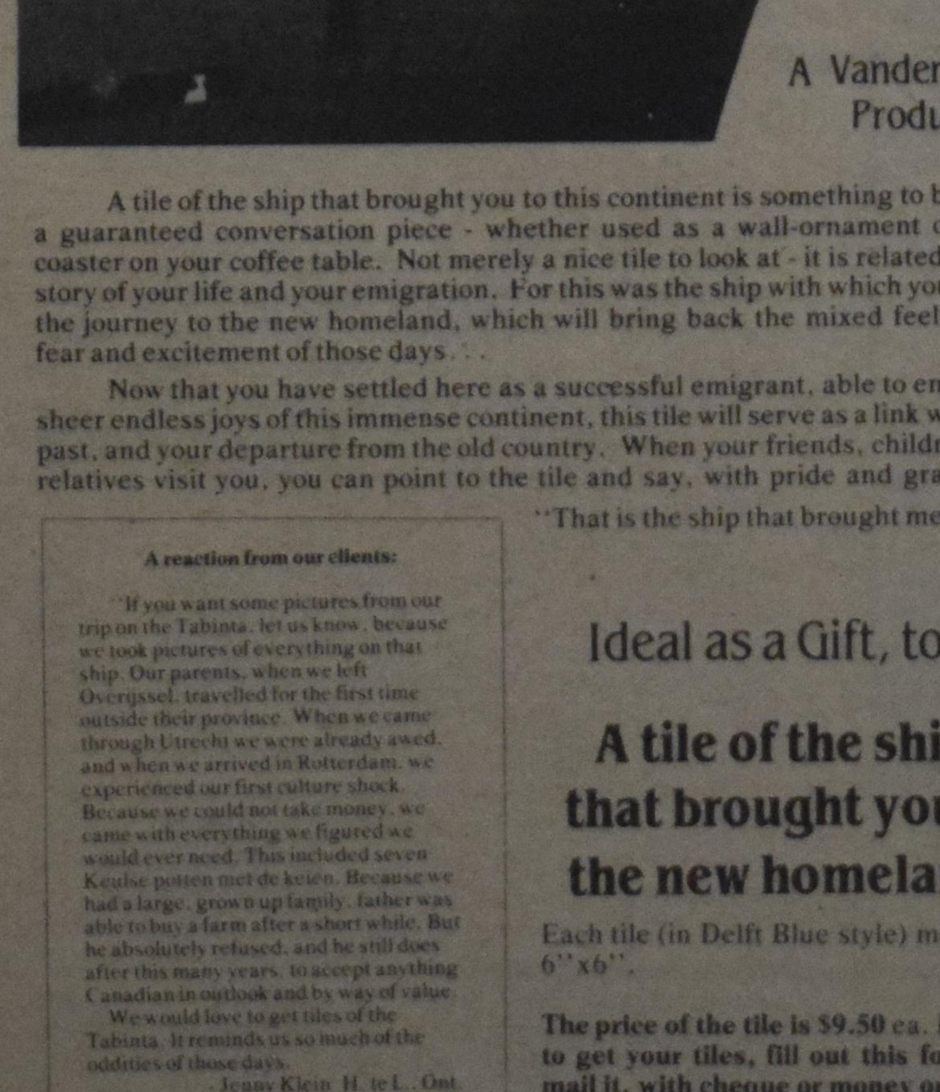

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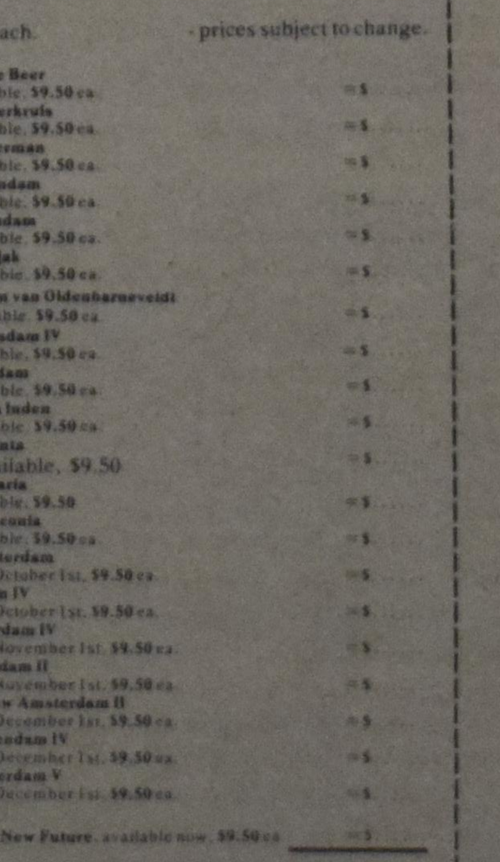

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Hoe staat het er mee? (1)

Het is de gewoonte in ‚reformed churches' om voor de viering van het Heilig Avondmaal een voorbereidings preek te houden. In een enkele kerkorde vindt men zelfs de bepaling: het Avondmaal des Heren moet gewoonlijk voorafgegaan worden door een voorbereidings preek, en gevolgd worden door een nabetrachtings preek.

Daarmee wordt aandacht geschonken aan wat de apostel Paulus schrijft in de eerste brief aan de Corinthiers, hoofdstuk elf; „de mens beproeve zich zelf, en ete alzo (beproefd gebleken) van het brood en drinke van de drinkbeker!" Er is dus een opwekking tot zelfbeproeving, tot zelfexaminatie als de uitnodiging om de volgende week deel te nemen aan het Heilig Avondmaal wordt ontvangen. En als men ernstig luistert naar het avondmaalsformulier hoort men dat er verschillende vragen worden gesteld: hebt u een hartelijk berouw over uw zonden? Gelooft u dat uw zonden om Christus' wil door uw hemelse Vader vergeven zijn? Bent u bereid om met uw leven God de Here dankbaar te zijn voor Zijn gaven? Deze vragen kunnen natuurlijk worden uitgebreid.

Ik heb eens een boek gelezen dat over het huisbezoek handelde, en de predikant die het schreef stelde voor dat de ouderlingen eens huisbezoek gingen doen ‚naar Gods geboden.' Hij gaf dan bij elk van de geboden een hele lijst van vragen die op dat bepaalde gebod betrekking hadden, en zo kon er een vruchtbaar en helpvol huisbezoek gedaan worden. Het gaat immers bij het huisbezoek ook over de indringende vraag: hoe staat het er mee? Bij het avondmaal is het echter zelfbeproeving, en daar bij stelt men zichzelf allerlei vragen, als het goed gedaan wordt. Hoe kunnen we nu elkaar helpen om ons zo goed mogelijk voor te bereiden op de viering van het Heilig Avondmaal? Hoe kunnen we elkaar helpen om onszelf telkens te testen of we de Here van harte dienen? Want het is vanzelfsprekend dat een zelfbeproeving niet alleen zin heeft als er een avondmaalsviering op komst is. De oude Dordtse Kerkorde had helemaal geen bepaling over een voorbereidings preek. Nauta schrijft er over: ‚De voorbereidings preek is een gewoonte, die allengs is ingeburgerd. Zij gaat stellig niet terug tot de beginselen der Reformatie. Er is eerder reden om te bedenken dat de voorbereiding door ieder persoonlijk en in de gezinnen behoort te geschieden.' Dus toch wel zelfbeproeving, persoonlijk en in de gezinnen, maar niet alleen ten aanzien van het Avondmaal.

Max Thurian, een van de Taizé mensen, heeft een boekje uitgegeven in het frans, getiteld: La confession. Dat kan in dit geval het beste vertaald worden door: de biecht. U moet echter wel begrijpen dat u uw eigen biechtvader moet wezen. En dus echt bezig bent met zelfbeproeving. Max Thurian heeft allerlei vragen opgesteld, en ze onder gebracht onder verschillende hoofden. Hij stelt vragen over uw liefde tot God, uw liefde tot de kerk, uw liefde tot de naaste. Hij bespreekt in zijn vragen ook uw persoonlijk leven en gaat dan na wat u te zeggen heeft over ootmoed, edelmoedigheid, reinheid, onbaatzuchtigheid, nuchterheid, zelfbeheersing, ijver, oprechtheid, en hij eindigt met een paar indringende vragen. Het zijn er drie en tachtig in getal.

Als u volgens deze vragen u zelf wilt beproeven, bent u daarmee niet in een ommezien klaar. Dat hoeft toch ook niet. Als Paulus de gemeente van Corinthe opwekt tot zelfbeproeving dan heeft hij daarvoor wel zijn reden en dan wil hij toch ook dat de gemeenteleden er werk van maken want als iemand onwaardig het brood van het Avondmaal eet en de beker des Heren drinkt dan zal zo iemand schuldig staan aan het lichaam en bloed des Heren, d.w.z. voor zo iemand is het alsof hij zich aan het lichaam en bloed des Heren vergrepen heeft. Wie het Avondmaal misbruikt, wordt gestraft, als zondigde hij tegen Christus' overgave in de dood.

‚Wanneer het in vers 28 heet,' (zegt Grosheide als hij dit bijbelgedeelte exegetiseert in de Korte Verklaring): ‚De mens keure zichzelf, dan is het niet geheel hetzelfde, als wat wij thans onder de beproeving voor het Avondmaal verstaan. Want het woord dat Paulus gebruikt, betekent niet: beproeven en dan eens zien, wat er voor de dag komt, maar aldus keuren, dat het goede, hetwelk er ondersteld wordt te zijn, naar voren komt. De uitslag van dit keuren zal dan ook altijd zijn: wel ten Avondmaal gaan. Maar het keuren mag niet ontbreken. Eerst als de mens zich zo gekeurd heeft, is hij gerechtigd ten Avondmaal.

Afgedacht dus van de voorbereiding tot de viering van het Avondmaal is het erg nodig dat wij onszelf van tijd tot tijd onder de loep nemen. En als we gewend zijn om dat te doen zullen we ook, als wij onze zaligheid zoeken in de Here Jezus Christus, gemakkelijk de weg vinden naar Zijn tafel om er te delen in Zijn gemeenschap. Nu al vast de vraag: hoe staat het er mee?

J. VanHarmelen

Onder Ons

O wee, als de muziek in de kerkdienst overheerst.

In Press Parade, in C.C. van 1 augustus las ik met aandacht het stukje „Praise Ye the Lord" Over muziek tijdens de kerkdienst. Bij mij kwam de vraag op of het wel juist is als we veranderingen aanbrengen, of eventueel vernieuwingen, in onze kerkdiensten en deze gaan verdedigen met een beroep op de Oud Testamentische eredienst in de tempel. Volgens mijn bescheiden mening is dat geheel onjuist. In de eerste plaats was de O.T. eredienst een nationaal gebeuren. Het gehele volk was daarbij betrokken en elk feestelijk, religieus gebeuren had dan ook een nationaal karakter.

Wij leven nu in het Nieuw Testamentische tijdperk, of beter gezegd, in de nieuwe bedeling en daarmee heeft ook de eredienst een heel ander karakter gekregen en is het ook onjuist volgens mij om telkens een beroep te doen op gebruiken bij de tempeldienst die vaak een symbolische betekenis hadden, terwijl in de nieuwe bedeling de Woorddienst, de evangelieverkondiging, het centrum is.

Of nu die prediking in deze tijd geen geen enkele decoratie, geen enkele verpakking of omkleding en vorm nodig heeft, dat zou ik niet graag beweren. Maar dit staat voor mij wel vast, dat het geheel onjuist is om, met een beroep op de O.T. eredienst en de psalmen, onze kerkdiensten zo langzamerhand het karakter te gaan geven van een zanguitvoering met begeleiding van trompet en hoorngeschal. Daar kunnen we ook geen enkel bewijs voor vinden bij de jonge christelijke kerk, niet in de Handelingen der Apostelen, en ook later niet in al de brieven die verschillende apostelen hebben geschreven. We kunnen er verzekerd van zijn dat de samenkomsten van de eerste christelijke gemeenten heel sober werden gehouden.

Wie echter een een beetje op de hoogte is met de geschiedenis der Kerk weet ook dat in later eeuwen het liturgisch element tot meerdere glorie kwam, de glorie van de zuivere prediking van het Woord begon te verdwijnen en zelfs tot een deformatie van de christelijke kerk werd. Later in de Reformatie werd door Luther en Calvijn dat verduisterende voorhangsel weer weggerukt zodat het volle licht van de kandelaar straalde en de kerk weer tot grote bloei kwam door de leiding van de Heilige Geest.

Maar ook in deze tijd zijn er weer gevaren die de goede prediking en het gezonde kerkelijk leven bedreigen. Niet alleen dat er verschijnselen zijn van een zekere preekmoeheid maar ook van luistermoeheid. Mijn hand is onmachtig om hierover kort en zakelijk te schrijven, maar er is duidelijk iets aan het veranderen.

Het is heus niet denkbeeldig dat er zo langzaam aan ook in onze Reformatorische kerken weer een visueel liturgisch overwicht komt waardoor de prediking steeds meer verdrongen wordt. Om het maar heel eenvoudig te zeggen, we kunnen zo veel gaan inlassen in onze kerkdiensten, solozangers en koren, verhalen voor de kinderen, wat op zichzelf wel aardig en interessant kan zijn, maar de preek krijgt op de duur een steeds kleinere plaats toegewezen. Trouwens, de stem wordt reeds gehoord of het werkelijk nodig is om in elke kerkdienst een preek te hebben.

De zucht naar verandering zit in de lucht en we moeten ons niet inbeelden dat zelfs rock en roll nooit een plaats zullen krijgen binnen de muren van de Christian Reformed Church. Het is niet zo'n grote sprong van de huiskamer naar de kerkzaal.

T. Schinkel,
Chatham, ON

Persoverzicht

• Er was een achter-de-schermen protokol gevecht tussen Trudeau en Lougheed. Trudeau mocht wel op Alberta's verjaardagsfuif komen, als hij zich maar op de achtergrond zou houden. U kunt begrijpen dat dat niet in goede aarde viel. Zijne Majesteit was er niet voor te porren. Het resultaat was dat Trudeau in volle glorie aanwezig was.

• Lang gewacht, nooit gedacht, stil gezwegen, toch gekregen: ja hoor de Minister van Financien gaat een begroting indienen zodra het parlement zit. Dat wordt dus oktober.

• Ekonomiese polsnemingen in Canada wezen uit dat de patient nog steeds ernstig ziek is. Het G.N.P. (Gross National Product) het totaal van de waarde van alle produktie en diensten verminderde ook in het tweede kwartaal van dit jaar. Dit verschijnsel wordt door ekonomen beschouwd als een teken van malaise. Daarbij kwam ook nog het feit dat de kosten van het levensmiddelen pakket in het laatste jaar met 16.3% is gestegen. Toch zijn er ook wel weer tekenen van verbetering, zij het dan ook in bescheiden mate. Allereerst is er voorzichtig optimisme in de automobiel industrie waar al weer werkkrachten worden terug geroepen. Bovendien blijkt uit ekonomiese faktoren in Amerika dat daar het ergste van de krisis weer achter de rug is.

• Onderhandelingen omtrent de grondwetsherziening hervatten in de komende week, met waarschijnlijk niet veel kans op groot sukses.

• En over onderhandelingen gesproken: er zijn berichten die aanduiden dat Begin en Sadat weer een nieuwe ronde gaan beginnen Daar zullen de vonken ook wel afvliegen.

• In Polen zijn nu de stakende arbeiders weer aan het werk gegaan nadat zij zeer belangrijke overwinningen hadden behaald. 't Zat de Russen natuurlijk niet erg lekker en die weten de hele affaire aan een Westers komplot. Dat is net zo als bij ons waar sommige mensen overal de kommunisten de schuld van geven.

• In Ierland willen ze nog niet zo hard mee doen aan de oekumene. De Protestanten maken luide bezwaren tegen het voorgenomen bezoek van de Paus.

• In de kerk is het "seizoen" weer begonnen. De vacantiegangers beginnen weer terug te komen. Catechesaties, verenigingen en vergaderingen komen weer op gang. Kerkelijk werk is net zoals vroeger de limonade-tentjes op het Scheveningse strand, seizoenwerk geworden. Bij het begin van dit nieuwe seizoen wensen we alle werkers in kerkelijke arbeid God's onmisbare zegen.

Carl. D. Tuyl

Als je het mij vraagt

Christelijk onderwijs: Met of zonder overheids-subsidie?

De vraag of onze Christelijke scholen al of niet door de overheid behoren gesubsidieerd te worden, heeft al heel wat pennen in beweging gebracht. Het antwoord op die vraag varieert van het ene uiterste tot het andere. Aan de ene kant vinden we diegenen die wars zijn van alle overheids-steun, terwijl we aan de andere kant mensen vinden die het standpunt verdedigen dat onze scholen op gelijke voet behandeld moeten worden als de openbare school. Canada is immers tegen discriminatie! Bovendien: wij betalen evengoed belasting als ieder ander.

Diegenen die niets van de overheid willen aanvaarden, komen al heel gauw met het argument: zodra de overheid een vinger in de pap heeft, wil ze ook wat te zeggen hebben in onze school en dat willen we nu eenmaal niet. Daarom, over-heid, houd uw geld maar, we blijven liever baas in eigen huis. Bovendien - die overheid, is dat niet veelal dat totaal geseculariseerde instituut, dat eigenlijk met christendom niets of niet veel te maken wil hebben en daarom ook niet gunstig gezind is ten opzichte van onze Christelijke scholen?

In de kringen van de National Union of Christian Schools (nu Christian Schools International) werd de vraag omtrent overheidssubsidie voor de Christelijke scholen zelfs voor jaren niet overwogen. De voor-standers van Christelijk onderwijs in de Verenigde Staten waren voor de meerderheid tegen elke steun van overheidswege. Geld accepteren van de overheid? Geen sprake van. Dat werd gelijkgesteld met het aanvaar-den van geld van die z.g.n. „vijandige wereld", waar de bijbel zo laatdunkend over spreekt. Dr. Clarence De Boer, voor enige jaren overleden, was verscheidene jaren voorzitter van de NUCS. In een gesprek met hem over overheidssteun, zei hij: „Als christenen moeten we eigenlijk niets te maken willen hebben met die ‚wereld' van overheid en zo". En het moet voor hem wel een teleur-stelling geweest zijn, toen in 1963 door de Conventie in Kala-mazoo twee resoluties aangenomen werden. De eerste, waarin de NUCS zich uitsprak ten gunste van over-heidssteun, en de tweede, dat de NUCS er werk van zou maken om het te krijgen ook! Nou, dat was me wel een ommekeer!

Het heeft echter meer dan tien jaar geduurd voordat de NUCS een „positie-paper" geformuleerd had, waarin men de overheid liet weten, hoe men over deze dingen dacht!

In Canada was men, over het algemeen niet zo kopschuw ten opzichte van overheidssteun. De meeste na-oorlogse immi-granten waren voor jaren al gewend geraakt aan het idee van overheidssubsidie. Immers sinds 1920 waren alle scholen in Nederland „gelijkgesteld". De verhouding tussen overheid en niet-openbare scholen werd eens door een (r.k.) Ameri-kaanse schrijfster als „ideaal" getypeerd.

Het is daarom ook niet te ver-wonderen dat men in Canada veel gemakkelijker bereid was om staatssubsidie te aanvaar-den. Tenslotte, zo beweerden sommigen, onze christelijke scholen leveren een belang-rijke bijdrage aan het Canadese culturele leven, net zo goed, zo niet beter dan de openbare school. Het openbaar onderwijs wordt betaald met de belasting-gelden van iedereen, dus waarom zouden ook onze scholen niet daarvan betaald worden? En, om eerlijk te zijn, er zijn er, die langzamerhand dat eeuwig offeren voor Christelijk onderwijs meer dan zat zijn. Er zijn ook nog een heleboel andere dingen die men wel graag wil hebben! We hebben immers over de laatste 25 of 30 jaren de Canadese belastingbetaler al heel wat geld bespaard: het wordt nu zo zachtjesaan wel tijd dat we er iets van terug krijgen in subsidie!

Nou, als je het mij vraagt: ik heb moeite met beide uiterste standpunten. Om te beginnen ben ik het niet eens met diegen-en, die menen, omdat de overheid tot de (Gode-vijandige) „wereld" zou behoren, we geen subsidie zouden kunnen aan vaarden. De overheid als instituut behoort niet tot die vijandige wereld; het is een door God zelf ingesteld orgaan ons ten goede (Rom. 13). Het feit dat overheids personen vaak mensen zijn, die met God noch Zijn geboden rekenen, doet niets af van het feit, dat het instituut van overheid door God geroepen is om het recht in het maatschappelijk leven te hand-haven en te beschermen. Daarom kan ik dat argument niet aanvaarden.

Misschien kunnen we tot een duidelijker inzicht komen inzake de verantwoordelijkheid van de overheid tenopzichte van onderwijs in het algemeen en van Christelijk onderwijs in het bijzonder, als we ons trachten in te denken, hoe wij, als Christenen, het zouden moeten doen, indien wij geroepen zouden worden om ons land te regeren. Dan zou de vraag natuurlijk recht op ons afkomen: Wat is God's eis van een overheid inzake onderwijs?

Als we ons op die vraag ernstig bezinnen, zullen we spoedig tot de ontdekking komen, dat overheidssteun eigenlijk helemaal niet zo van-zelfsprekend is! Immers-behoort het tot de taak van de overheid om te onderwijzen? Om voor te schrijven hoe de jeugd van de natie onderwezen zal worden? Natuurlijk niet! We hebben immers voor jaren van de daken gepredikt en onszelf en elkander voorgehouden dat de verantwoordelijkheid voor onderwijs behoort aan de ouders. En dat dus de overheid, als het die verantwoordelijk-heid aan de ouders ontneemt, haar boekje te buiten gaat! Haar grenzen van bevoegdheid overschrijdt!

Ik vrees echter, dat we onze hersenen door de werkelijkheid al zo grondig hebben laten spoelen, dat we al heel gewoon vinden dat de overheid voor het (openbaar) onderwijs zorgt. En als de overheid daarvoor belasting gaat heffen (ook van ons) en wij onze scholen tot nu toe zelf moeten betalen, dan vinden we het niet meer dan billijk dat ook onze scholen in de belastingbuit delen.

Nu moet niemand denken dat ik beweer dat de overheid niets met onderwijs te maken heeft. Zeker wel, maar op een geheel andere manier dan ze zich er nu mee bemoeit. Daarover zou ik mijn mening wel eens willen zeggen in een volgend praatje.

Syrt Wolters

Bestel C.C. voor een vriend

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De zin van de arbeid

door P.C. Meijer

(Geref. Weekblad) — De vraag naar de zin van de arbeid doet zich — zeker in onze tijd waarin de vraag naar de arbeid die van het aanbod overtreft — telkens opnieuw voor.

Allerwege wordt de noodzaak gevoeld zich (weer) bezig te houden met een „nieuw denken over de arbeid." Telkens opnieuw kom je de opmerking tegen dat mensen „recht op arbeid" hebben. Sterker nog: recht op *zinvolle* of *volwaardige* arbeid.

Een belangrijke rol gaat dan de vraag spelen: wat is arbeid? Is dat alleen betaalde arbeid? Of is ook arbeid in de vrije tijd — bv. ouderling zijn — echt arbeid? Is misschien zulke arbeid wel meer echte arbeid dan het inpakken van bonbons in zilverpapier? Sommigen hebben zich zelfs al eens afgevraagd of ouderling-arbeid niet betaald zou moeten worden. En daarmee zit je midden in het probleem: wat is de plaats, de zin, van arbeid? Een schijnbaar alleszins gerechtvaardigde vraag.

Toch zijn bij deze vraag wel enige vraagtekens te zetten. Om te beginnen is dit een nogal theoretisch probleem. Je hoeft de vraag echt niet te stellen aan een boer in Cambodja of een textielarbeidster in Taiwan. Werken is daar simpelweg levensnoodzaak. En daarmee is de zin wel duidelijk.

Als eigen arbeidsmogelijkheden niet (volledig) levensnoodzakelijk zijn — omdat, zoals bij ons, er toch wel sociale wetten zijn, of omdat je ook best wat anders kunt gaan doen — dan kun je met een goed glas sherry in een makkelijke stoel urenlang een interessant gesprek voeren over „de zin van arbeid." Op zich best zinnig en soms nodig, maar ook al vind je geen bevredigend antwoord, dan hoef je er niet van wakker te liggen. Al is de sherry opgegaan, je arbeidsplek en de gedekte tafel zijn de volgende dag niet verdwenen.

De vraag naar de zin van de arbeid kan ook een diepzinnig lijkende vraag zijn wanneer iemand ontdekt dat z'n werk niet veel uithaalt. Dan ga je je afvragen wat de zin ervan is. Niet omdat je niet weet wat je ermee zou willen bereiken, maar omdat het bedoelde effekt niet volgt. Het antwoord ligt dan meer in een herorientatie over de middelen waarmee je het gestelde doel wilt bereiken. Eventueel kan teleurstelling je brengen tot de vraag of het doel wel juist is.

Nog een stap verder ligt de vraag in hoeverre de juistheid van zo'n doel bepaald wordt door de opvatting die je hebt over de bestemming van je eigen leven of die van het menselijk leven in het algemeen.

Maar dan gaat het eigenlijk niet meer om de zin van de arbeid, maar om de zin van het leven. En dat is een nogal wat breder vraagstuk dan dat van de zin van de arbeid. Leven is ook feestvieren, liefhebben, kinderen krijgen, muziek maken, en wat al niet meer, maar niet alleen werken. Kortom: de vraag naar de zin van de arbeid lijkt zo'n loodzware levensvraag. Zoiets van: ja, als je dat niet meer weet te vertellen, is het niet best met je gesteld.

Bijbel en arbeid

Inmiddels: de wat filosofische — en dat wil dus niet zeggen overbodige — vraag ligt er. Van een theoloog mag dan worden verwacht dat hij de bijbel eens heeft opgeslagen met de vraag wat daar is te vinden over arbeid.

Om te beginnen — en je moet nu eenmaal bij het begin beginnen — zijn er de scheppingsverhalen in Genesis 1 en 2. De door God geschapen mens krijgt opdrachten mee: de aarde vervullen en onderwerpen (Gen. 1). In Genesis 2 heet het: de hof van Eden bewerken en bewaren.

Daar zit iets in van een wereldwijde horizon waarin de mens wordt geplaatst. Zijn werk zal middel moeten zijn om die opdrachten waar te maken. Lang duurt dat overigens niet. Als de mens ingaat op de duivelse verlokking ook de hemel binnen zijn levenshorizon te trekken (gij zult als God zijn) krimpt dat grootse persperktief in een klap ineen tot dat van alleen maar het eigen bestaan: vechten met de doorns en de distels, met het zweet op je gezicht om te eten te hebben. De aangekondigde straf op de zonde — ten dage dat ge daarvan eet, zult ge voorzeker sterven — wordt niet op staande voet uitgevoerd. De mens mag z'n leven gebruiken om — naar hij tijd van leven en kracht om te werken heeft — uitstel van strafvoltrekking te krijgen. Ook hier is arbeid weer middel om tijdelijk, dat wel — te overleven. Vandaar ook dat je in de bijbel het gebod tegenkomt om het loon van de dagloner direkt uit te betalen: hij moet er van leven!

Ook in het Nieuwe Testament kom je arbeid tegen in dat perspektief. De befaamde uitspraak van Paulus (2 Thess. 3): „wie niet wil werken, zal ook niet eten" houdt immers in dat werken nodig is om in leven te blijven. En wat gaat Jacobus tekeer tegen mensen die loon inhouden van hun arbeiders (Jac. 5:4). De schreeuw van dat loon dringt door tot de oren van God, net zoals het bloed van Abel (Gen. 4:10). De schreeuw van moord!

De inkrimping van het wereldwijde perspektief van de mens en zijn arbeid tot die van eigen bestaan, is overigens niet zo klein dat je kunt zeggen: ieder voor zich.

„In het zweet uws aanschijns zult ge uw brood eten" moet niet zozeer gelezen worden als: „zul jij," maar als: „zullen jullie je brood eten." Wie dan wat en hoeveel doet, is daarbij niet terzake. Niet voor niets zegt Paulus ook niet „wie niet werkt, zal niet eten," maar: „wie niet *wil* werken." Dat betekent dat je mensen die niet (meer) kunnen werken of die wel werken, maar er niet van kunnen leven niet maar mag laten stikken. Alleen mensen, die anderen willens en wetens met het werk laten zitten, verdienen niet beter dan dat anderen hen met hun levensonderhoud laten zitten.

Denk trouwens ook maar eens aan de O.T. - wetten, waarin de zorg voor de naaste wordt geboden; aan de kritiek van de profeten op sociale misstanden; of aan het vermaan van Paulus om goed werk te verrichten „*opdat* hij iets kan meedelen aan de behoeftige" (Efez. 4:28).

Arbeid blijkt dus telkens weer middel te zijn voor „leven en laten leven," of, anders gezegd: om te zorgen voor het leven van jezelf en je naaste.

Visies op arbeid

Inmiddels is in de loop van de menselijke geschiedenis wel anders over arbeid gedacht. In de antieke cultuur was arbeid niets voor een heer van stand. Werken was goed voor slaven.

Bij Marx daarentegen is arbeid zo ongeveer hetzelfde als menselijkheid. Tenminste, zolang er nog geen nieuwe maatschappij zou zijn ontstaan. Want dan zou je 's ochtends alleen nog maar werken, 's middags jagen of vissen en 's avonds nog iets leukers.

En wie vandaag ziet hoeveel getrouwde vrouwen staan te trappelen om weer aan het werk te kunnen — ook al is het inkomen van de man best toereikend om van te leven — moet wel erkennen dat arbeid kennelijk door velen anders wordt beleefd dan puur als middel om te zorgen voor het leven van jezelf en van anderen.

Arbeid heet middel tot zelfontplooiing, tot zelfverwerkelijking, geeft je identiteit, geeft je een plaats in het sociale leven, hergeeft ook de getrouwde vrouw een eigen entree in het maatschappelijk gebeuren en zo voort.

Vandaar het poneren van „het recht op arbeid" — en dus de plicht van de overheid om via volledige werkgelegenheid dat recht te honoreren — maar ook van de eis op „volwaardige" of „menswaardige" arbeid, het zijn hot-topics van vandaag.

Tegelijk zijn het de hoofdpijnbezorgers van politici en ekonomen. Want vragen staat vrij, maar hoe kom je aan het antwoord?

Volledige werkgelegenheid lijkt steeds meer een onbereikbaar ideaal. Met de automatisering in aantocht zou het nog eerder slechter dan beter kunnen worden.

De oplossing: „dan doen we niet mee met de automatisering," „we moeten streven naar een herstel van het handwerk," heeft de naieve charme van een boerin in klederdracht. Je maakt er een foto van, maar de meeste mannen zouden hun eigen vrouw er beslist niet dagelijks in willen zien.

Wetenschappelijke en technologische vooruitgang hebben ons een wereld vol mensen bezorgd, die allemaal vragen om werk en leven. Nu al zijn we niet in staat om op wereldschaal iedereen in leven te houden.

Misschien zouden we het met de huidige stand van kennis en kunde net kunnen, als we het verdelingsvraagstuk van geld en goederen goed oplosten. Maar wat een catastrofe zou er ontstaan vanuit die min of meer „terug-naar-de-natuur" -achtige idealen! „Moord op grote schaal" is daar nog maar een flauwe aanduiding van.

Nieuw denken over arbeid

Een andere oplossing zou kunnen zijn het zoeken naar een „nieuw denken over arbeid." Simpel gezegd: als arbeid dan zo belangrijk is, maar we kunnen echt niet meer iedereen aan arbeid, in de zin van een betaalde baan, helpen, help mensen dan om ook vrijetijdswerk en onbetaald werk te leren zien als echte arbeid. De narigheid is wel dat mensen die buiten het arbeidsproces staan, dit meestal ervaren als zoethoudertje. Een bedenksel van mensen die elke week tijd tekort hebben om hun werk te doen en geen raad zouden weten als ze alleen maar halve dagen zouden kunnen werken. Zegt iemand 't nog harder, dan zou hij kunnen stellen dat dit weer typisch gepraat is van het establishment, dat uit is op het aanpassen van mensen aan het systeem, terwijl de „strukturen" nu maar eens om moeten. En dan ben je voorlopig nog niet uitgepraat! Voor „inspraak" en ook dat wordt al minder fors geroepen dan 't geval was. Die verandering is er eenvoudig een teken van dat een cultuur leeft. Zo wordt in onze cultuur kennelijk nogal wat meer waarde toegekend aan arbeid dan in andere cultuurpatronen het geval was.

Je kunt je ook afvragen wat dat voor cultuur is, waarin mensen zonder betaalde baan zich buiten het leven gesloten voelen. Arbeid blijkt kennelijk ook een relatielijn met anderen te zijn, die niet opweegt tegen de bridgeclub, het tennisveld, het vrijwilligerswerk.

Hoe komt het dat een huisvrouw in een voorbije cultuurperiode zich echt niet zo'n buitenstaander voelde? Hier liggen vragen die niet in het vakgebied van een theoloog zijn onder te brengen, maar meer in die van de cultuurwetenschappers. Het sleutelen aan een „nieuw denken over arbeid" kan daarbij best ook door theologen worden gedaan. Maar wie daarmee denkt het geneesmiddel voor de kwalen van onze samenleving te hebben gevonden maakt het zich al erg gemakkelijk. Visies hebben alleszins te maken met cultuur en omgekeerd. Maar een andere visie op arbeid bedenken, is nog niet een cultuur veranderen.

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THANKS

KORT: We wish to thank our friends from far and near for their congratulations and good wishes on the occasion of our 35th Wedding Anniversary. We are grateful to the Lord for all his blessings, and for the love shown to us by our children, relatives and friends on August 30.
Mr. and Mrs. C. Kort,
Grimsby, ON

STRONKS: We express our sincere thanks to our children, grandchildren and friends who made the day of our 50th Wedding Anniversary an unforgettable one. Also thanks for the many cards and flowers. Above all, we are thankful to our Lord, who in his goodness spared our lives so that we could celebrate this day together.
Mr. and Mrs. G.C. Stronks,
Burlington, ON

BIRTHS

BELDMAN: We wish to thank God for the joy he has given us with the birth of our new son, JOHN JEFFERY on August 19, 1980. A new brother for Christine, Julie and David. He is the 17th grandchild for Mr. and Mrs. J. van Harmelen, Burnaby, BC, and the 5th grandchild for Mr. and Mrs. J.H. Beldman, Dorchester, ON. Also another great-grandchild for Oma Pols in Holland.
Simon and Mary Beldman.
249 Terrance St., Dorchester, ON N0L 1G0.

JONKMAN: With great joy and thankfulness to God, Bob and Gerda announce the birth of their first daughter, JANICE MICHELLE, born on August 25, 1980 at 10:46 a.m. A precious little sister for Robbie and Jamie; 5th grandchild for Mrs. J. Zylstra; 11th grandchild for Mr. and Mrs. J. Jonkman, all of Sarnia, ON. Praise God from whom all blessings flow!
19 Penni Place, Guelph, ON N1H 7L2.

NYMEYER: With much joy and thankfulness, we, Art and Alice Nymeyer (nee Bos), thank God, the giver of life, for entrusting to our care a healthy little daughter, CHRISTINA SIMONE, born August 25, 1980. First grandchild for Mr. and Mrs. Bastiaan Bos of Cambridge, ON and fifth grandchild for Mr. and Mrs. John T. Nymeyer of Alma, ON.
R.R.#2, Alma, ON N0B 1A0.

SAARLOOS: With thankfulness to the Lord, we, Casper and Wilma, are happy to share with you, the birth of our first child, a daughter, PAMELA KRISTIN. She was born August 5, 1980, weighing 8lbs. 5oz. Proud grandparents are: Mr. and Mrs. Floor Saarloos of Aylmer, ON and Mr. and Mrs. Peter Langeveld of London, ON.
Address: 29 York St., Aylmer, ON N5H 2G8.

Share your news with our C.C. readers!

BIRTHS

TAMMING: We are happy to announce that our God of infinite love and grace has blessed our home with a son, PHILIP JOHN, who was born August 22, 1980. Joyful grandparents are Mr. and Mrs. Philip M. Sevensma of Drachten, The Netherlands and Mr. and Mrs. John Tamming, Sr., of Strathroy, ON. George and Rijna Tamming.
Sarnia, ON.

VEENSTRA: We thank and praise God for the gift of our first born daughter, JENNIFER LYNN on Monday, July 28, 1980. Thankful parents are Eelke and Edie Veenstra. Eleventh grandchild for Mrs. H. Veenstra of Barrie, second grandchild for Mr. and Mrs. B. Vander Naald of Elmhurst, IL.
Address: 469 Essa Rd., R.R.#5, Barrie, ON L4M 4S7.

MARRIAGES

EDWARDS-ELZINGA: ELZINGA-BOOMSMA: Mr. and Mrs. John Elzinga, Dundas, ON announce with pleasure the forthcoming marriages of their children, EDWARD JOHN to NANCY LOUISE EDWARDS, the Lord willing, on Friday, September 19, 1980 at 7:30 p.m. DEANNA KAREN to THEODORE ARTHUR BOOMSMA, the Lord willing, on Saturday, October 4, 1980 at 3:00 p.m. The ceremonies will take place in the Calvin Chr. Ref. Church, Hwy. #5, Dundas, ON, Rev. John Zantingh officiating.

ELEVELD-JOLDERSMA: Mr. and Mrs. Charles Eleveld would like to announce the Christian love and joy in the upcoming marriage of their oldest daughter, ANITA JOYCE to MARTIN HENRY, the oldest son of Mr. and Mrs. Henry Joldersma. The wedding vows will be exchanged on Saturday, September 20, 1980 at 3:30 p.m., the Lord willing, at Immanuel Chr. Ref. Church in Hamilton. Their wedding text will be Psalm 37:5. Rev. B. Nederlof will officiate.
Future address: 702 Glovers Rd., R.R.#2, Hannon, ON L0R 1P0.

HOITING-GEURKINK: Mr. and Mrs. Sybrand Hoiting, R.R.#1, Salford, ON and Mr. and Mrs. Arie Geurkink, R.R.#2, Iroquois, ON, are pleased to announce the forthcoming marriage of their children, YVONNE and JACK. The ceremony will take place on October 4, 1980 at 4:30 p.m. in Knox Presbyterian Church, 59 Riddell St., Woodstock, ON. Rev. Henry Eshuis officiating.
Future address: R.R.#8, Woodstock, ON N4S 7W3.

JENSMA-NARRIE: We, JEANETTE and BILL, along with our parents, Mr. and Mrs. F. Jensma of Ottawa, ON, and Mr. and Mrs. W.J. Narrie, of Stirling, ON, are pleased to announce our marriage. The ceremony will take place, D.V., at 4:30 p.m. on September 20, 1980, at the Sacred Heart Chapel, Ottawa, ON. Father Wm. DeWitte and Rev. F. Legras officiating.
Future address: 52 Eastchester Ave., St. Catharines, ON.

KLOOTWIJK-GERBER: Believing that the Lord has brought them together, Mr. and Mrs. Gerrit Klootwijk of Victoria, are pleased to annouce the forthcoming marriage of their eldest daughter, NANCY MARIAN to GERALD ALBERT, son of Mr. and Mrs. S.A. Gerber of Coquitlam. The wedding will take place, D.V., on Saturday, October 11, 1980 at 3:30 p.m. in the New Westminster Chr. Ref. Church. Rev. P. Brouwer officiating.
Future address: 13076 Fairford Place, Surrey, BC V3W 6N5.

MARRIAGES

KOORNNEEF-KOOISTRA: Knowing that the Lord has brought them together, Mr. and Mrs. Peter Koornneef and Mr. and Mrs. Gerry Kooistra are happy to announce the marriage uniting their children, DEBRA LYNN and JOHN PAUL. The ceremony will take place, D.V., Saturday, September 13, 1980 at 4:30 in the Fruitland Chr. Ref. Church, Rev. J. deVries officiating.

NYLAND-WIKKERINK "Trust in the Lord with all your heart; and lean not unto your own understanding but in all your ways acknowledge him and he shall direct your paths" (Proverbs 3:5 and 6).
In the spirit of Christian joy, Mr. and Mrs. Dirk Jan Nyland and Mr. and Mrs. Jan William Wikkerink, Sr., are pleased to announce the forthcoming marriage of their children, ANN and GERALD, D.V., on Friday, October 10, 1980 at 2 p.m. in the Second Christian Reformed Church of Edmonton. Rev. John Boonstra officiating.
Future address: R.R.#4, 6676 Bell-McKinnon Rd., Duncan, BC V9L 3W8.

PRINZEN-KEMPENAAR: Mr. and Mrs. Albert Prinzen and Mr. and Mrs. Ben Kempenaar are happy to announce the forthcoming marriage of their children, JOANNE and GARY. The ceremony will take place, the Lord willing, October 3, 1980 at 7 p.m. in the First Chr. Ref. Church of Brantford. Rev. James Poelman officiating.
Future address: 70 Silver St., Paris, ON.

VAN WYNGAARDEN-ALDERS: We are happy to announce that, the Lord willing, our children, CAROL and RICK will be united in marriage on September 12, 1980 at the Riverside Chr. Ref. Church of Welland-port, at 7:00 p.m. Rev. H. Katerberg officiating.
Future address: R.R.#1, Welland-port, ON L0R 2J0.

WEILAND-DAM: Thankful to God, who has brought them together, Mr. and Mrs. Wm. Weiland are happy to announce the forthcoming marriage of their daughter, CATHY LYNN to JOHN, son of Mr. and Mrs. Taeke Dam of Sarnia. This celebration of love will take place, the Lord willing, on Saturday, September 27, 1980 at 3 p.m. in the Chr. Ref. Church of Wyoming, ON. Rev. Wm. Renkema officiating.
Future address: R.R.#1, Camlachie, ON. N0N 1E0.

ANNIVERSARIES

1955 1980

Psalm 23:1

On September 30, 1980, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parents,

MARTIN and SINA GUICHELAAR
(nee Heyink)

May the Lord continue to keep them in his care and bless them in the future years.
Their thankful children:
Ron & Marilyn Pennings
Linda
Joan
Brian
Home address: R.R.#4, Seaforth, ON N0K 1W0.

1955 1980
Woodstock Edmonton

With thankfulness to God, we are happy to announce the 25th Wedding Anniversary of our parents,

GERRIT and CORNELIA VERHAGEN
(nee VandenBurg)

on September 9, 1980.
Our love and congratulations:
Robert & Tina — Maple Ridge, BC
Debbie
Monica
Home address: 8 Greenwich Cr., St. Albert, AB T8N 0Z6.

ANNIVERSARIES

Congratulations to,

WILLIAM and GYSBERTA BOS

in the celebration of their 50th Wedding Anniversary on September 17, 1980. We as family, share in their thanks to God for his care and faithfulness in their walking before the Lord together as husband and wife, and for his love which has led us to walk hand in hand with them in Christ.
Gary & Rosemarie Bos & family
Janet & George Rhodes & family
Bert & Janette Bos & family
Betty & Walter Deen & family
Francis Bos & family
Sharon & Tom Van Milligen & family
Bertha & John Drost & family
Bill Bos
Everett & Agnes Bos & family
Clarence & Ingrid Bos & family
Chris & Shaun Charbonneau
Home address: Box 255, Drayton, ON.

On September 25, 1980, with thankfulness to our heavenly Father, we hope to celebrate our parents' 50th Wedding Anniversary.

ABRAHAM and MARIA DE KRAKER
(nee De Feyter)

With love and congratulations from your children and grandchildren:
Betsie & Andy Dieleman — Aylmer
Case & Tilly De Kraker — Eden
Marie & Marinus Booy — Springfield
Bob & Ann De Kraker — Springfield
John & Ann De Kraker — Toronto
Corrie & Bob Huist — Aylmer
Eva & Sam Wiebenga — Aylmer
Marlene & Bill Van Ham — Aylmer

1950 1980

With joy and thankful hearts we hope to celebrate on September 20, 1980, the 30th Wedding Anniversary of our parents and grandparents,

HANK and JANNY DEWOLDE
(nee Bruinewoud)

We thank our Lord Jesus for his constant love and care he has shown them in their married life together. It is our prayer that he will keep them with us for many years to come.
With love from:
Edith & Chuck Ferkranus; Derek, Lorissa, Andrea — Cookstown, ON
Roy Dewolde — Stouffville, ON
Mim & Paul Van Eerde; Melanie, Darryl — Orangeville, ON
Jeff Dewolde — London, ON
Home address: 88 Park St., Cannington, ON

With joy and thankfulness to our Lord, we hope to celebrate the 25th Wedding Anniversary of Mom and Dad,

FREEK and DIENTJE JANSEN
(nee Wissink)

on September 23, 1980. We pray that the Lord will continue to bless and keep them.
Love from the kids:
Margaret
Anita
Jim
Open house will be held, D.V., on Saturday, September 27, 1980 from 2:00 p.m. until 5:00 p.m., at 234 Centennial Ave., St. Thomas, ON N5R 5B2.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5).
We thank God for the blessing of our parents

JOHN and BETTY MIEDEMA
(nee Koopmans)

on their 25th Wedding Anniversary on September 23, 1980. We pray God will give them many more years of love and happiness.
With lots of love:
Peter
Loren
Bonita
Open house will be held at our home on Saturday, September 27, from 2 - 5. Best wishes only.
R.R.#10, Brampton, ON L6V 3N2.

ANNIVERSARIES

With praise and thankfulness to God, we wish to announce the 25th Wedding Anniversary of our brother and sister and daughter,

ART and JEAN MOSHAGEN
(nee de Vries)

on September 16, 1980. It is our prayer that the Lord will continue to keep them in his care and bless them in the future.
With love and congratulations:
Dad & Mom de Vries — Abbotsford, BC
Hank & Gertie Vissers; Herb, Jim & Elly, Ron, Janice — Sidney, BC
Tony & Helen de Vries; Bonnie, Charmaine, Michelle, Pepper — Matsqui, BC
Fred & Mary de Vries; Michael, Ronnie, Dennis, Tanya — Nanaimo, BC

OBITUARIES

On August 14, 1980, the Lord took unto himself our dear sister, sister-in-law and aunt,

FROUKJE DE BOER
(nee Vander Wier)

We pray that the Lord may comfort our brother Wiebren and family in the days to come. With body and soul, both in life and death, she belonged to her faithful Saviour Jesus Christ.
Uitze & Geb Vander Wier & family — Smithville, ON
Griet Huizinga & family — Welland-port, ON
In The Netherlands:
familie Renze & Anna Bouma
familie Arjen & Aaltje Vander Wier; Hep & Marie Vander Wal (Wyoming, ON)
familie Douwe & Bet Vander Wier
familie Bote & Lolkje Scheepstra
Romke Vander Wier
familie Foppe & Dirkje Oosterhof
Wyoming, ON

With arms outstretched and eyes wide open, our husband, father, grand- and great-grandfather, saw Jesus, who took him home,

LEONARD THEODOOR SCHALKWIJK

at the age of 87. Predeceased by his first wife, F.T. Bloemendaal and by his grandsons, Neil Schalkwyk and Bertje Witkamp. Sadly missing him, yet very grateful, that through the brokenness and imperfections of life, he was washed by Jesus' blood and a blessing to many who, like him, were saved by grace.
P. Schalkwijk
Jan & Ann Schalkwijk — Zeist
Alice & Leen Witkamp — Hoogerheide
Tineke & Henk Zijlstra — Apeldoorn
Frans & Margriet Schalkwijk — Recife, Brazil
Leonard & Ann Schalkwyk — Williamsburg, ON
28 grandchildren
5 great-grandchildren

Uit onze familiekring in Canada heeft de Here plotseling tot Zich genomen, in de volle kracht van zijn leven, onze lieve zoon, broer, zwager en oom,

SJOERD VAN SCHELTINGA

op de leeftijd van ruim 38 jaar.
Lieve man van A. De Gooijeren zorzame vader van Ricky, Tanya en Alicia.
C. Van Scheltinga & D.H. Van Scheltinga-Van Arkel — Heeg
D. Osinga-Van Scheltinga & Y. Osinga — Leeuwarden
M. Van Scheltinga & D. Van Scheltinga-Marais — Z.W. Afrika
B. Bijl-Van Scheltinga & L. Bijl — Heeg
D. Van Scheltinga & J. Van Scheltinga-Olivier — Z. Afrika
Neven en nichten
30 augustus, 1980, Bowmanville, ON, Canada.

Classified Advertising

OBITUARIES

On August 30, 1980 our friend,

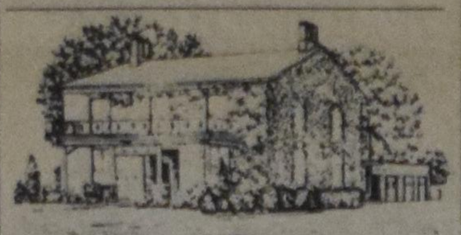
GEORGE VAN SCHELTINGA

went to be with his Lord. We will remember him for his friendship and pray that the Lord will sustain Alice and the children.
Carl & Roelie Brink
Bob & Marg Brinkman
John & Winnie Boorsma
George & Hilda Feddema
Bill & Tina Grootendoorst
Henry & Anne Heerschop
Art & Chris Kooy
John & Annemarie Klompmaker
George & Helen Kloos
Richard & Lucy Rekker
Ralph & Barb Tukker
John & Nellie Schievink
Vic & Nancy Vandermolen
John & Liz Dragstra
"The Lord is my shepherd. He has sent me to comfort the broken hearted" (Isaiah 61:1).

On August 24, 1980, after a lengthy illness, it pleased the Lord to take home our dear sister-in-law,

JANNY BOUWERS
(nee Breimer)

at the age of 54. We pray that the Lord will comfort our brother Cor and his family and take them in his care.
Lucas & Roelie Bouwers — Beilen, Holland
Riek & Henk Breimer — Brockville
Hanna & Piet Weima — Brockville
Fred & Matje Bouwers — Coaldale, AB
Henk & Gail Bouwers — Athens
Albert & Gertie Bouwers — Metcalfe
Arthur & Cobie Bouwers — Beaver Falls, PA
John & Ann Bouwers — Metcalfe
Salem, Missouri



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BELLEVILLE, ONTARIO
K8P 1S2
Christian Funeral Director

HELP WANTED

Person needed to work on a modern 400 sow-weaner unit. Accommodation for a family is available. Wages are negotiable. State in writing wages expected and past experience. Write to: Vauxhall Pork Farms c/o Frank Weersink, Vauxhall, AB T0K 2K0. Phone: (403) 654-2915.

EXPERIENCED HERDSMAN
wanted for 150 cow dairy herd, modern facilities in Abbotsford, BC. Top wages to right person. Good 4 bedroom house provided, plus other benefits. Only fully qualified persons need apply. For further information write to: Ted Faber. Address: 1121 Kenny Rd., R.R.#2, Abbotsford, BC V2S 4N2. Or phone: **(604) 853-6285.**

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Well-established auto-body repair and paint shop. Licenced for used car sales, 3 bay workshop, painting room, offices, parts room, 2 washrooms, big parking lot. P. & L. statements available. Equipment included, going concern, very good income.
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and ask for Art Vander Vliet
774-4611 (evgs.)

MODERN BROILER FARM
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For information call:
1-705-428-5792.
Address: R.R.#1, Stayner, ON.
L0N 1S0.
Mr. Enko Hazenberg

HELP WANTED

BOY FOR DAIRY FARM: live in. Edmonton district. Call or write to: John Tolsma, Rollyview, Alberta, T0C 2K0. **(403) 986-3824.**

PROFESSIONAL FAMILY requires a non-smoking **NANNY** for 3 children and puppy. Live in or own transportation. Resume and references to: 374682 Ontario Ltd., 642 Barton St. E., Hamilton, ON L8L 3A2.

INTERESTED IN GREENHOUSE CAREER?
Some full-time, year-round positions open. For particulars call: **(416) 643-1628.**

The Curriculum Development Centre,
a nonprofit organization engaged in the research, writing and publication of Christian elementary school curriculum guides seeks a
DEVELOPMENT OFFICER.
The responsibilities of this position include fund-raising through travel and personal contact, preparation of grant applications, co-ordination of development functions with the Centre's educational programs and planning of new development strategies.
Applicants should be knowledgeable in the field of Christian education, excited by new educational approaches, willing to travel and able to work in an environment where decision-making is a shared responsibility. Applicants must enjoy meeting people and raising funds.
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DAIRY FARM

Large 5 bedroom modernized home with family room and fireplace, all appliances included. New barn for 54 free stalls, double 4 milking parlour, automatic feeding. 3 silos, new irrigation system, 100 acres, 54 cows, some purebreds, milk quota, 15 bred heifers, 15 open heifers, 10 calves, full line of machinery included. Nearly new pig barn for 800 pigs on slats with manure pit which can be irrigated right on to the field. Large drive-shed, lots of trees around the buildings. All this can be bought for **$495,000.** Complete with all crops, hay and silage. Step in and take right over. Owner reduced the price for quick sale. Location near Palmerstone.

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CAGE LAYERS: 22,336 basic quota, 58 acres, good 2 storey barn with elevator, automatic feeding, mechanically cleaned, liquid manure pit, 30' x 80' by 8'. Excellent 4 bedroom house, in-ground pool 18' by 38', rec room and basement.
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774-4077 (evgs.)

HAROLD WORKMAN
Real Estate Ltd.
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FARROW-to-FINISH, 70 sow, 420 hogs, liquid manure, good home, 10 acres.
182 ACRES, brick 4 bedroom home, farrow-to-finish, good land, south of Clinton.
250 ACRES, 150 workable, drained, 100 acres bush, house and barn. Near Teeswater, $210,000.
DAIRY, 198 ACRES, large quota, free-stall barn, liquid manure and slated floors, over 100 registered Holsteins, extensive line of machinery, executive-style home.
BROILERS — ROASTERS — PULLETS — LAYERS, large quotas, modern barns, executive-style home, second house, 50 acres.
DAIRY, 50 TIE-UPS, 66 free stall, harvestor and silo, brick house, excellent building, herd and quota included, 175 acres.
182 ACRES, 170 workable, over 100 sow farrow-to-finish barn, brick house, Hwy. location, south of Clinton.
DAIRY, 60 cows, large quota, attractive buildings, 3 silos, 150 acres, modernized home.
DAIRY, over 70 Holsteins, 47 tie-ups, 125 acres, brick house, quota and machinery included.

We have other farms available, including some large acreages.
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11,000 CAGE LAYERS. Barns for hogs. Close to Hamilton. Call Keith Miller.
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100 ACRES farrow to finish. Priced right! Easy terms. Call Keith Miller.
DAIRY FARM 20 milking cows. MSQ quota. Good home. Asking only $225,000. Call Keith Miller.
OVER 1,000,000 LBS. basic quota heavy turkeys. Excellent building. Call Gord Gray.
12,000 CHICKEN BROILERS. New barn. Call Gord Gray.
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774-4077 (evgs.)
or Gord Gray
(519) 822-4438 (res.)

MINISTERS NEEDED

RICHMOND, BC: The Chr. Ref. Church of Richmond, BC will soon call a pastor. The congregation of Richmond consists of 116 families, many of which are young. We are looking for a man who is able to conduct stimulating worship services as well as communicate with our youth. Richmond is situated 10 miles south of Vancouver, BC. We are served by both Christian elementary and secondary schools. For additional information, please write, in confidence, to the Calling Committee, c/o H. Bontkes, 6340 Dover Road, Richmond, BC V7C 3L1.

ACCOMMODATION

HAMILTON: Available for neat, non-smoking male, to share a modern home with all facilities; three miles from McMaster University. Tel: **(416) 628-2774** after 5:00 p.m.

MISSISSAUGA: Room and board needed for 20-year-old male, working in Mississauga, will be going home most weekends. Please call: **934-3655.**

WILLOWDALE: Working lady is looking for apartment (unfurnished) or part of a house, in Willowdale area. Please call: **884-7912.**

WANTED: Room and board near **Humber College**, Monday through Friday. Will return home to wife and children on weekends. Call: (416) 773-8851.

ACCOMMODATION

20-year-old female looking for apartment and roommate in **Oakville-Clarkson** area. Reply to: Box #4539, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Toronto: Medical student studying at the **University of Toronto** is looking for room and board. Preferably **downtown**.
Please contact:
Len DeBolster at: 416-823-2693.

FOR RENT

FOR RENT IN FLORIDA: (3 months), cottage in Daytona Beach area. Close to everything. Low rent for caring people. W. Braam, 523 LaFayette St., Port Orange, FL 32019 USA. Phone: (904) 788-4550.

FOR RENT IN FENWICK: between St. Catharines and Welland. One bedroom apartment, private entrance, fridge, stove and parking. Suit starting couple or single person. Contact: 820 Canboro Road, or phone 892-6908.

FOR RENT: 2 bedroom, self-contained, upstairs apartment., 15 minutes from Dundas or Cambridge. Phone: **(416) 659-7514.**

PERSONAL

Gentleman, 46, seeks to get to know Christian lady in her thirties. Write: Box #4546, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Christian girl, 20, would like to correspond and meet with a Christian gentleman 20 - 25. Write: Box #4545, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Kennismaking. Christelijke oud-Nederlander (weduwnaar) zoekt kennismaking met vrouw van Nederlandse afkomst. Leeftijd 65-70 jaar, om samen de rest van ons leven in gezelschap en gezellige conversatie door te brengen. Ik woon in oost-centraal Alberta. Brieven, liefst met foto en volledig adres welke op verzoek worden terug gezonden, aan #4544 van Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

COTTAGES

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Excellent September fishing. Cottages and camping. 1981 campsites available. Boats, motors, sandy beach, recreation hall. Cottages suitable for 2 - 10 people.
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JOBS WANTED

Young man willing to do relief milking and chores for vacationing farmers in S.W. Ontario, from October till April. Phone Martin Gazendam at: 519-291-2647.

Hollands boeren gezin met 2 kinderen, dat in het voorjaar 1981 naar Canada wil emigreren, zoekt werk op een melkveebedrijf. Brieven aan: R. Hoogkamp, Broek 67A, 8512 AP, Joure (Fr.), Nederland. Nadere inlichtingen: K. Muller, R.R.#1, Murillo, ON P0T 2G0. Tel: 807-935-2376

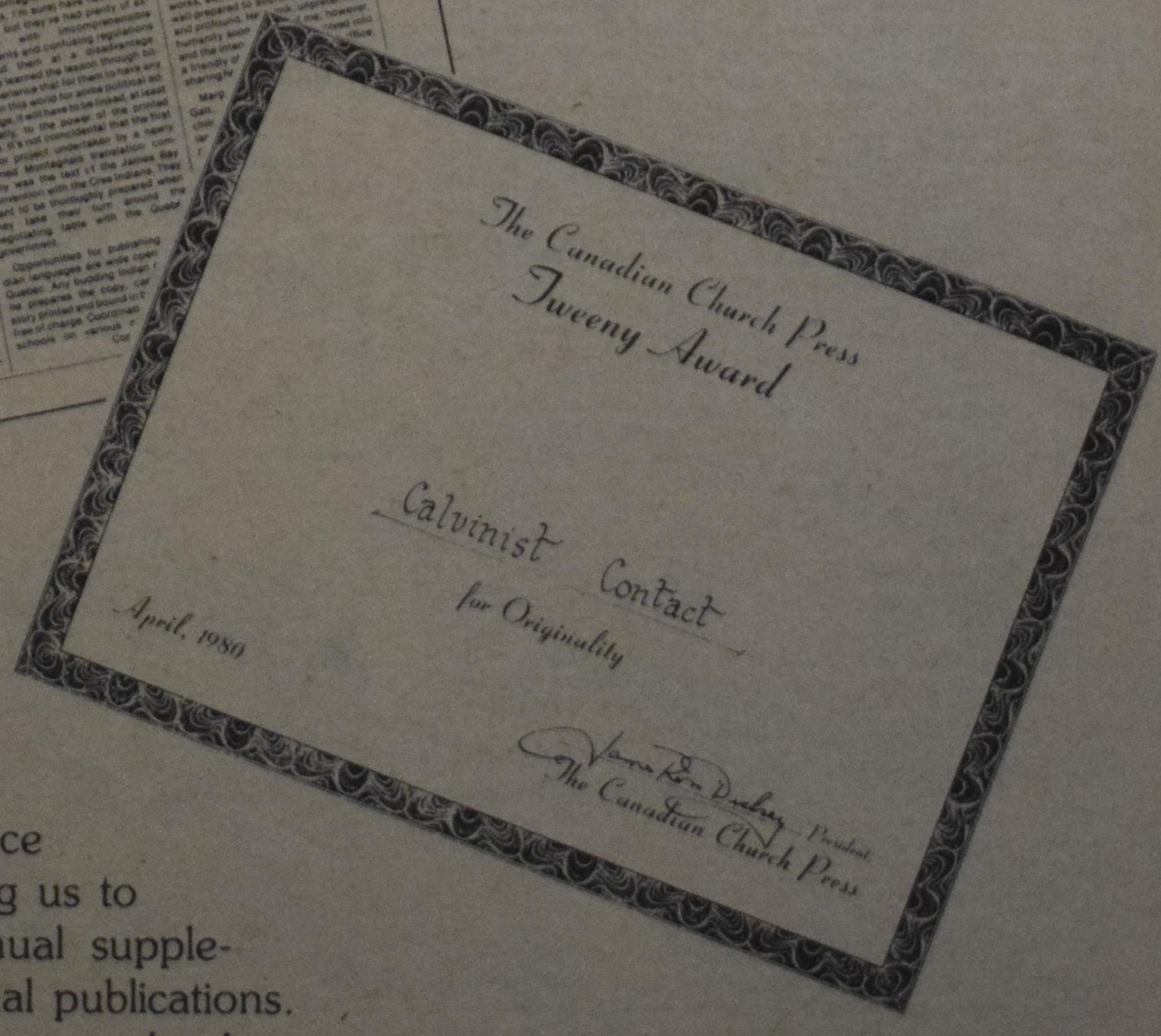
TEACHERS NEEDED

BARRIE: Timothy Christian school, Barrie, is in need of a part-time teacher for two mornings per week in the **combined grades** of **7 and 8**. A teacher capable of teaching **French** would be preferred. Send applications or enquiries to: A. Borger, principal, 49 Ferris Lane, Barrie, ON. Phone numbers: 424-9414 (home) — 726-6621 (school).

You have been reading a winner

Calvinist Contact
1979 Fall Book Issue
OCTOBER 19, 1979
Margaret Avison: The dumbfounded
by Harry der Nederlanden
Good news for the Montagnais and other native Canadians
by Don Hekman
Margaret Avison
Photo from STUDIES IN CANADIAN LITERATURE

Calvinist Contact's 1979 Fall Book Issue was the recipient of **The Canadian Church Press Award for Originality** in both content and appearance



The wide acceptance of the **Fall Book Issue** is causing us to look at making the issue an annual supplement in some other denominational publications. We anticipate the circulation of the next book issue to be around 20,000.

CALVINIST CONTACT

EVENTS

••• NOTICE •••

In cooperation with a travel service we hope to organize a tour to the former **"DUTCH EAST-INDIES"** or **"NEDERLANDS INDIE"** some time in 1981. At this time we do not know the exact date of departure, duration, destinations, nor the exact costs of this tour. However, we are told that 1981 will be a good year for group travel. This tour will most likely include stop-overs in Hawaii, Taipei (Formosa) and Hong Kong. These stop-overs are at no additional charge.

We would like to hear from those who might possibly be interested in such a tour and we would like to find out what specific interests you have about Indonesia. Please send name and address to the below mentioned mailing address. This will allow us to send you a brief questionnaire and keep you updated.

Trima kassi banjak, nonja dan touan. Tabe dan slamat djalan.

INDONESIA 1981
622 Colborne Street, Suite 2, London, Ontario N6B 2V2.

Calendar of Events

Ontario

Sept. 4-Oct. 16	St. Catharines: Focus on the Family film series by Dr. James Dobson. Seven consecutive Thursday evenings. Covenant Christian Reformed Church, St. Catharines. 8 p.m.
Sept. 13	Concert of Chr. Music for young people, 7:30 p.m. at Camp Shalom (see ad for more information).
Sept. 16	There will be a C.E.T. Review and Renewal at the Meadowvale Community Church, 2630 Inlake Ct., Mississauga. This is for all the churches in the Toronto area. Persons who have been involved in C.E.T. or are interested in C.E.T. are invited to come This will be a time of inspiration, sharing, problem solving and instruction. The meeting will begin at 7:30 p.m.
Sept. 17	First weekly cost-supper for students at Jack and Pat Westerhof's, 6 p.m., 1546 Western Rd., London.
Sept. 20	A day for singles at Camp Shalom, Cambridge, ON, for widowed, divorced and single parents ages 25-60. John Struyk, guest speaker, sponsored by Maple Leaf Reformed Church, Toronto, ON.
Sept. 23-26	London. The Francis Schaeffer film, "Whatever Happened To The Human Race?" will be shown on Sept. 23, 25, 26, at London District Christian Secondary School, 8 p.m.
Sept. 27	Alan Storkey, British Christian lecturer and author wil speak on the topic "The Dilemma of Labour in Britain' at CLAC's Ontario Fall Rally; 10:00 a.m. at Toronto District Christian High School in Woodbridge. Afternoon session at 1:30 p.m. featuring short presentations on CLAC's involvement in actual industrial relations problems.
Sept. 27	Annual Meeting of the Reformed Fellowship of Canada, at 2:00 p.m. in the Hamilton District Christian High School, 28 Athens St., Hamilton.
Sept. 23-Nov. 6	**Focus on the Family** film series by Dr. J. Dobson, Mountainview Chr. Ref. Church, Grimsby, on seven consecutive Thursday evenings at 8 p.m.
Oct. 6, 7	Ontario Association of Alternative and Independent Schools (OAAIS) will hold its sixth annual conference. Guest speaker: Dr. Paul Marshall, York University political scientist. Location to be announced.
Oct. 18	Annual meeting of the Committee for Justice and Liberty in Toronto. Speaker: Wilbur Sutherland, former executive director of Inter-Varsity Christian Fellowship. Topic: Continuity and Change — Public Justice in the Eighties, Little Trinity Anglican Church, 417 King Street, East, Toronto.
Nov. 7	Canadian Christian Education Foundation fifth anniversary banquet featuring Dr. Joel Nederhood and the Calvin College choir.
Nov. 8	Fifth Singles Fellowship Day for single adults, widows, widowers and single parents at Ebenezer Christian Reformed Church, Trenton, ON. Workshops, games, banquet, recreation. Cost $18.
Nov. 15	Ontario Christian College Association annual meeting beginning at 9:30 a.m. at Hamilton District Christian High School.

British Columbia

Nov. 21-22	The Department of Philosophy at Simon Fraser University will sponsor a seminar entitled "Moral Problems in Health Care," to be held at Hotel Vancouver, Vancouver, BC. Among topics to be dealt with are "Euthanasia," "Informed Consent," "Right to Know." For further information, contact the university's Continuing Studies department at 291-3298.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri.Sept.19	Wed.Sept.17	Fri.Sept.12-10a.m.	Thurs.Sept.11-10a.m.
Fri.Sept.26	Wed.Sept.24	Fri.Sept.19-10a.m.	Thurs.Sept.18-10a.m.
Fri.Oct.3	Wed.Oct.1	Fri.Sept.26-10a.m.	Thurs.Sept.25-10a.m.

Bolivia frees 16 clergy

ST. LOUIS (EP) — Sixteen Catholic priests and nuns, including Msgr. David Ratermann, a St. Louis missionary, were released together by Bolivia's new government in La Paz on August 5. The 16 priests and nuns have all been arrested since a military junta took power in Bolivia shortly before a democratically elected civilian government was scheduled to be sworn in. The army apparently was upset over the strong showing of Hernan Siles Zuazo, a leftist, in the June 29 presidential balloting.

Russian pastor reported arrested

ELKHART, Ind. (EP) — Pyotr Vasilevich Rumachik, Vice-president of the independent Baptists of the Soviet Union, was arrested on August 5 in Dnepropetrovsk, USSR. Rev. Rumachik, 49, has previously been imprisoned for 11½ years for his active ministry with the Council of Evangelical Baptist Churches of the Soviet Union, the independent Baptist group that insists on separation of church and state.

This is the most recent in a wave of arrests that is striking Christians of all denominations in the Soviet Union. The number of independent Baptists in prison has doubled over the past 6 months.

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D. V., September 18, 1980 at 8:00 p.m.
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There are people from the Woodstock church opening up their homes for accommodations including meals, during the plowing match.
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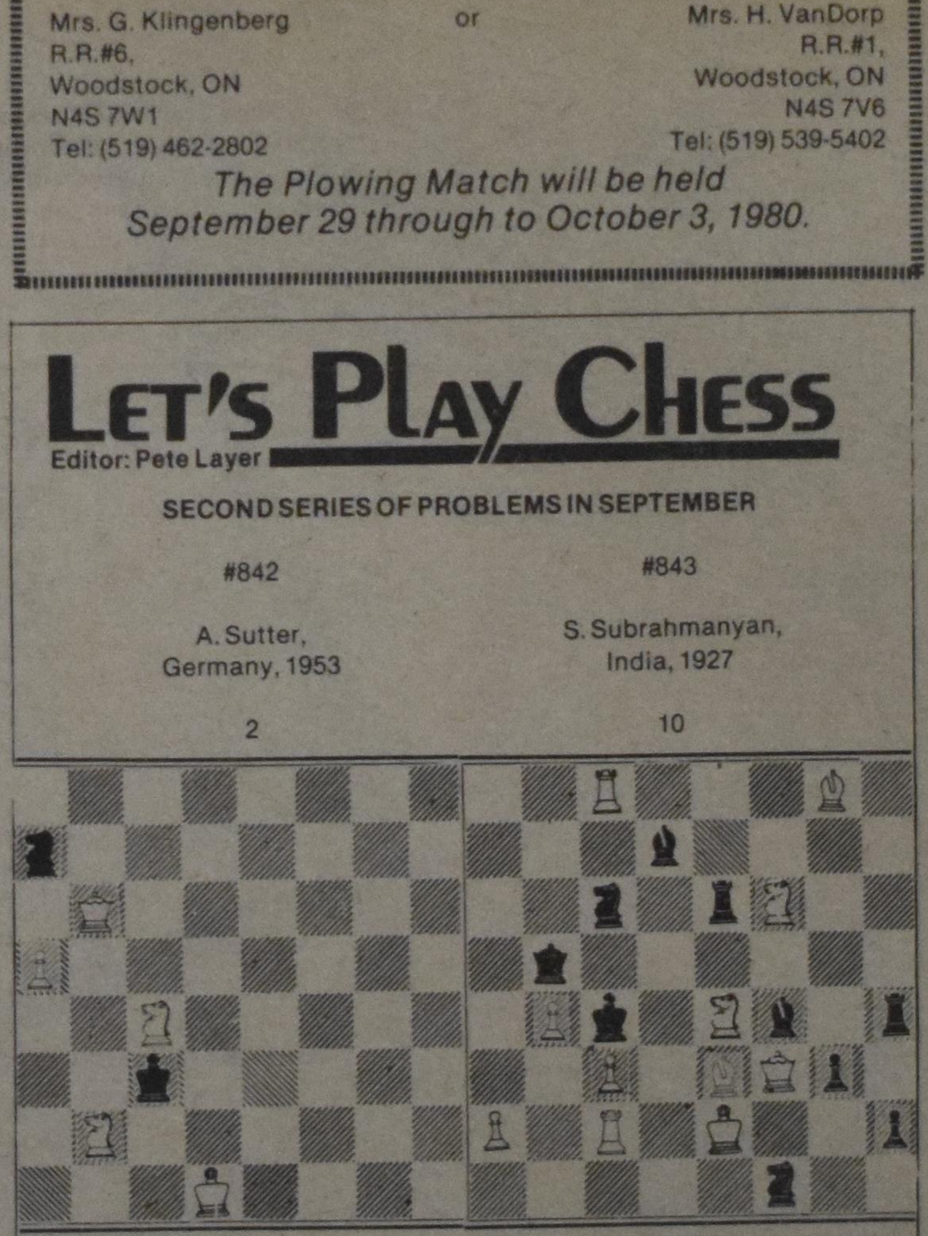
SECOND SERIES OF PROBLEMS IN SEPTEMBER

#842 — A. Sutter, Germany, 1953 — 2

#843 — S. Subrahmanyan, India, 1927 — 10



5 — 3-mover — 3pts.

11 — 2-mover — 2 pts.

Comments

1. The Black Knight may give you some trouble in #842. Please give the full solution.
2. The two-mover won a first prize in a contest in a daily newspaper. Watch out for a try! Please give the key and threat, if any.
3. The deadline for these problems and the ones published last week (#840-843) is October 20th for those who live in Ontario and 5 days later for those who do not (postmarked).

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Books

Defence

History of Canadian security

In Defence of Canada; Growing Up Allied by James Eayrs; published by University of Toronto Press, Toronto, ON, 1980; clothbound, 431 pages; price: $25.00. Reviewed by Justin Cooper, Toronto, Ontario.

Why was NATO formed? How did Canada come to be part of it? The answers to such questions can be found in James Eayrs's *Growing Up Allied* which is the latest installment of his, *In Defence of Canada*, an intensive study of Canadian defence and external policy that already comprises three volumes and covers the period from World War I to the late 1950s.

Unlike its predecessors, however, *Growing Up Allied* does not give an overview of the important events in a given period. Instead it focuses on a single topic: the circumstances surrounding the formation and early development of the North Atlantic Treaty Organization (NATO), as seen from the perspective of Canadian involvement in the process.

More than an alliance, NATO is in fact a novel type of multinational organization with a large membership (15 countries), its own administrative bureaucracy, and a mandate which goes beyond military security to include economic and social collaboration among its members.

Since its inception in 1949, NATO has developed into a rather permanent institution on the international scene. The Canadian decisions made at that time have continued to shape Canadian foreign policy to the present day.

Eayrs's account brings to light a Canadian role which included not only vigorous support for such a North Atlantic, as opposed to a bilateral U.S.-Canadian, defence pact but also a leading part in advancing the idea that it should include a provision about economic and social cooperation.

In addition, the book documents the problems connected with mobilizing a combined military force, sharing its burden fairly, and expanding NATO's membership to include Greece, Turkey and West Germany.

As in past volumes, Eayrs uses government documents and records, notes and personal memoirs to reconstruct a first-hand account which is built around the men who where involved in formulating policy, negotiating, and making final decisions.

The book is helpful in the way it provides insight into the human dimension of struggles, indecision, and moral ambiguity which goes into the making of government policy. Its principal drawback is the fact that the author has concentrated solely on the details of the historical record and therefore has provided no critical commentary or assessment.

The subject matter of the book may be somewhat narrow from the point of view of the general reader.

However, for anyone interested in the early development of NATO, especially from the Canadian perspective, this is definitely the volume to consult.

Worship

Options for meaningful worship service

In Spirit and in Truth: Charismatic Worship and the Reformed Tradition by Calvin H. Chambers; published by Dorrance and Co., May 1980; hardcover, 132 pages; US: $7.95. Reviewed by Jack Quartel, Ottawa, Ontario.

Mr Chambers is a pastor of the Westminster Fellowship in British Columbia, a charismatic Presbyterian Church. The book is the story of this Fellowship in seeking new ways of worship that are biblically based, rooted in the Reformed tradition, and open to the leading of the Holy Spirit.

Let me assure you from the start that this is no lightweight story that you will read in one evening, then to forget it. It is thoroughly researched and documented. It is a book that you will read carefully and refer to again and again.

Chapter one is an exposition of John 4:23-24, where Jesus tells the Samaritan woman that from that day on, the Lord should be worshipped in Spirit and in truth. I don't find this the best chapter of the book. It gets better as it progresses.

Chapter two takes us to the Reformers and shows all their strong points, as they determine their position on worship over against the Roman Catholic Church. It shows some of their weaknesses and shortcomings but also mentions some areas in which the Reformed churches simply have not been faithful to their leaders.

Chapter three is significant and interesting. It explains the Reformed principle of the priesthood of all believers. It points to the unreformed practise of making worship a one-man show. Chambers calls for more active involvement of all believers in public worship.

The last chapter is fascinating. It discusses practical ways of involving laity (his word) in worship. These are the subheadings: "Reading and Preaching the Word," "Praise," "Prayer," "Sacraments," "Exercise of Gifts."

Mr. Chambers wishes to make the point that Calvinism and the charismatic movement are not mutually exclusive, but rather that the latter supplements the former.

This is one of the best and most helpful books that has come across my desk, both on the charismatic movement and on worship. You may not at all be charismatically inclined, but if you wish to grow in worship, you will read this book with great profit. More than once have I sat in the pew with great sympathy for those who must do so every Sunday. Worship often is something to be endured, rather than enjoyed and celebrated.

If that is your concern too, if it troubles you that many people feel no urge to go a second time, then perhaps it would be a good idea if you got a hold of this book and read it.

Society

Katimavik is for Canada and its youth

Have Them Build a Tower Together by Jacques Hebert; published by McClelland and Stewart, Toronto, ON, 1979; paperback, 334 pages; price: $5.00. Reviewed by Peter Bulthuis, Grimsby, Ontario.

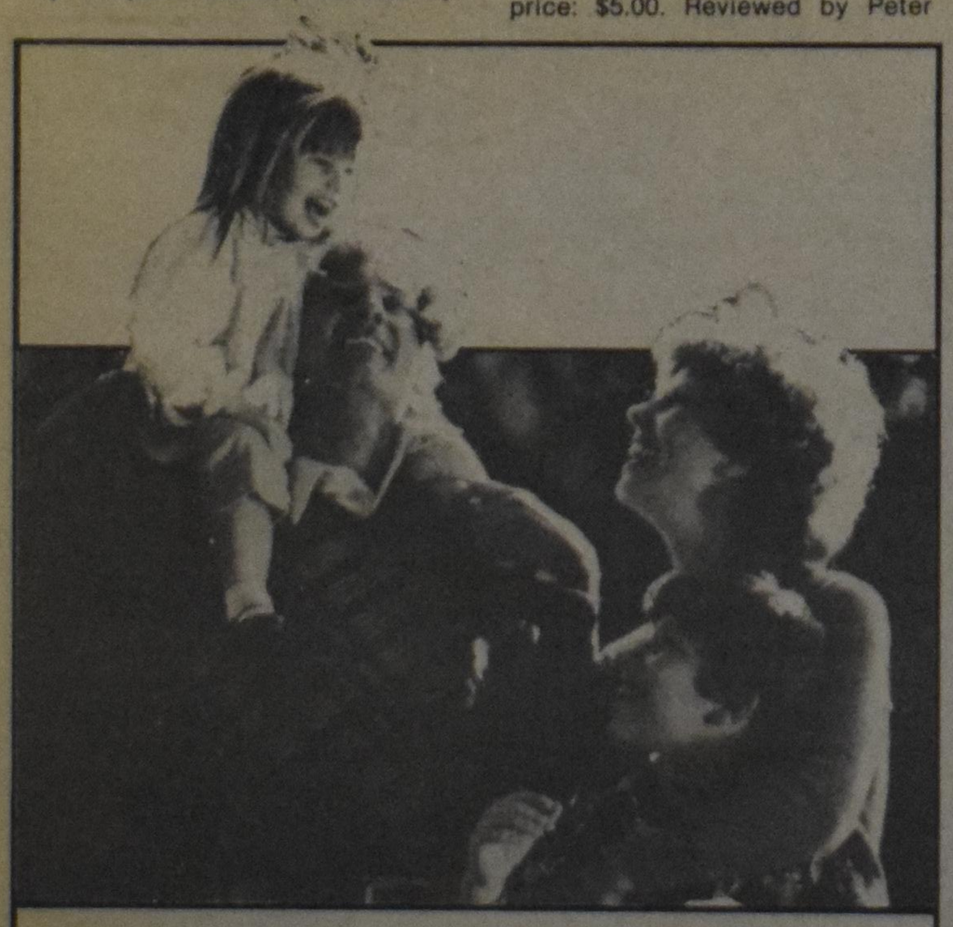
Katimavik, an Inuit word meaning "meeting place," adequately describes this project, by the same name, which takes young people from all over Canada, caught between high school and college, and sends them in teams to various places in Canada to do worthwhile community work. Building a community solar greenhouse in Larouche, PQ, refurbishing picnic tables in Luther, ON, for example. The project was initiated in 1976. This is the story of that first year.

The author, the founding father of Katimavik, follows a group of 24 young people around to their pre-selected stations for about 10 months, during which time they are trained, and work in, Quebec, Saskatchewan and Ontario. After an introduction to the work, Herbert transcribes the notes of the 24 interviews that he had with each student, catching their feelings and memories about the program, noting their plans to "go from here."

The book leaves out much that we might like to know; who sets up the locations for work; who organizes the projects; and how many are the "support staff" involved. But there are the interviews, like the one with Dorle Kneifel, age 17 of Burnaby, BC, who learned French during his stay in Quebec, and who also developed a new set of attitudes towards others in the project.

Each interview follows a similar vein: the young people have learned another language and have learned more tolerance and understanding. The young people have discovered that they have found fulfillment in recognizing, and acting upon their need for community, and their need to serve.

As Christians, we recognize the third and overwhelming need: to live in communion with the Lord. Neither the book, nor the program recognizes this last need. But it does remind us that people outside the church also know something of God's creation order. This is ultimately the major value of the volume for C.C. readers.



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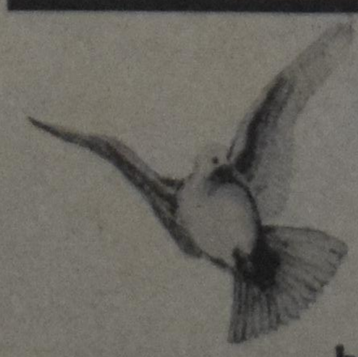

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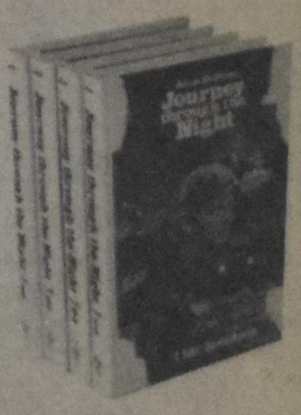

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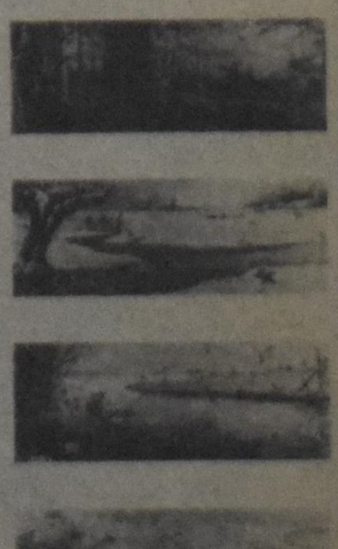

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